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By IOHN WEEMSE of *Lathoquar*, in *Scotland*, Preacher *of Chriſts Goſpel.*

Matth. 25.3.

τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

Revel. 1. 3.

Bleſſed is he who readeth, &c.

LONDON, Printed by *Thomas Cotes* and are to be ſold by *John Bellamie*, dwelling at the three golden Lyons in *Corne hill*, neere the Royall Exchange. 1636.

TO

The very Noble and Potent Earle, THOMAS, Earle of MELROS, L. *Byir's* and *Bynning*, Præsident of the *Colledge of Justice*; *Principall Secretary* to his MAIESTIE of *Scotland*, *and one of his* MAIESTIES Privy Councell in both *Kingdomes*.

Right Honourable,

THE ancient *Jewes* testifie, that there were three Crownes, which made *Israel* renowned: The first was the Crowne of the *Law*; the second, the Crowne of the *King*; the third the Crowne of the *Priest*; and of those three Crownes, they say that the Crowne of the *Law* was most glorious; because *Pro.* 8. 15, 16. it is said, *by me Princes reigne.* It was this *Law* of God, which *David* made his Counsellor, [a] *In the morning when he rose, and at night when he went to bed.* It was this *Law* which made not onely Kings and Princes wise, but also States-men and Counsellours; as [b] *Eliacim* the Chancellour, [c] *Ebed-melech* the *Æthiopian* (King *Zedekiah's* Courtier) [d] *Zenas* the Lawyer, [e] *Luke* the Physitian, [f] *Dionysius Areopagita the* Philosopher. So that, *from him that sits*

Talmud. l. Iuchasin. Folio 13.

a Psal. 119.

b Es. 22. 20.
c Ier. 38. 7.
d Tit. 3. 13.

e Col. 4. 14.
f Act. 17. 34.

Deut. 29. 11. upon the Throne; to him who hewes the wood, & draws the water, (that is, from the higheſt to the baſeſt) this Law ſhould ever be their director.

The Scriptures of God, have beene directed to divers ſorts of perſons, both noble and baſe: *Luke* dedicated his Goſpel, and Acts of the Apoſtles to noble *Theophilus*; *Iohn* dedicated his ſecond Epiſtle to the *Elect Lady*; and his third Epiſtle to his hoſte *Gaius* a meane man; but yet a good Chriſtian. Some make choyſe of Patrons onely for Nobility, but have no reſpect of vertue; then it were better to chuſe ſuch a Patron as *Gaius*; but where Nobilitie is grac'd with vertue, ſuch a man is a moſt fit Patron; as *Theophilus*; Now becauſe I find both thoſe combin'd in your Lordſhip, I am bold to put theſe my latter gleanings under your Lordſhips Patrocinie.

Luke 1. 1. Act. 1. 1.

2 Iohn 1. 2.

A ſecond reaſon, which mooved me to offer theſe my travels to your Lordſhip, is this; I remembred that Apologue in the Talmud; The grapes in *Babell* ſent upon a time to the vine leaves in *Judæa*, deſiring them to come and overſhadow them, otherwiſe the heate would conſume them, and ſo never come to maturitie. Your Lordſhip knowes well the mythologie of this Apologue: If learning be not ſheltred by thoſe who are in eminent places;

Talmud. Colin 62. 1.

and

and if they caſt not their ſhadow over it, it will ſoone periſh; but where they favour it, then it proſpers. If the Spring be cold, then plants, hearbes, and the bloſſomes of the Trees wither; but where the influence is ſeaſonable, then all things revive. So where great men are averſe to Learning, the ſpirits which otherwiſe would bloſſome, will wither, and decay: but where it is upholden by men of higher place, it is like a fountaine of living water.

A third reaſon, which mooved me to offer theſe my travels to your Lordſhip, is, your Lordſhips ingenuitie, who will cover ſuch things as are ſaid amiſſe here, (for who entreating of ſuch Antiquities, and ſo diverſe, will ſtill touch the truth?) If any thing be ſaid to the purpoſe, your Lordſhip will ſoone note it, who underſtands matters of deeper inſight than theſe are. For theſe and many more reaſons, and your Lordſhips undeſerved favour towards me, I offer moſt willingly theſe my travels to your Lordſhip, craving of God that you may continue like *Eliacim*, *as a faſtened naile in a ſure place*, to do good in that place, which God and his Majeſtie have placed you in, I reſt,

Iohn 4.

Eſay 22. 23.

Your Lordſhips,

In all Chriſtian duties

I. W. of *Lathoquar.*

To the Studious young Divines, who are desirous to attaine to the knowledge of the *Scripture*, *Grace*, *Mercy*, and *Peace*.

Talmud Babylon.

IT *was the earnest Prayer of the* Iewes (*deare Brethren*) *that*, Aarons rod might flourish, (*that is*) *the children of the Priests might prosper*: Children *in* Iob *are called* budds; *Therefore they called the children of the Priests* Flores sacerdotales; *when* Aarons *rod flourished, it was a token that the priesthood should continue. It is my hearty prayer to God that* Aarons *rod may still flourish, that there may be a hopefull seed to succeed, and that the Schooles and Universities may be like the Pom-citron, that goodly tree, which beareth apples at all times, some falling off, some ripe, and some budding out: So, as many notable lights decay, others may supply their places. Now that this may be effectuate, first it is requisite, that ye study to be holy: for as the ornaments which* Aaron *the high priest put upon him, were nothing, if he had not* HOLINES TO THE LORD *written upon his fore-*

Iob 29. 5.

Plin. l. 3. c. 12.

Exod. 28. 36.

head

head in a plate of Gold: So, of yee ſhould ſpeake with the tongue of Men and Angels, and be profane, what availeth all your learning? Salomon *ſaith, that* beauty in a woman without goodnes, is as a Ring in a Swines ſnout; *So is learning without grace in a profane youth.* Prov. 11. 22.

The ſecond thing which I would recommend to you (my brethren) is, the Study of the holy Scriptures in their owne proper languages, the Hebrew *and the* Greeke; *ſo that they ſpeake not to you by an interpreter; and that the proverbe in the* Talmud, *may not be applied to you,* Ben zoma ſemper foris eſt, this man is never within; *for to reade the Scriptures without conſidering the originall, is nothing but a ſtanding in the doore, and never entering within the houſe, you either cannot, or elſe you will not. Thoſe that cannot are to be excuſed; but thoſe that will not, let them heare what God ſaith in the prophecie of* Hoſea, Becauſe thou haſt deſpiſed knowledge, I will alſo deſpiſe thee, that thou ſhalt be no more a prieſt to me. Hoſ. 4. 6. *Looke firſt to the excellencie of the Hebrew tongue, which is knowne, firſt,* Harmonice, *(by the ſound thereof) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne* Etymologice, *by the derivation thereof, for the names that are derived, are either true, alluſive, or falſe. Alluſive,* his name is Naball, for hee is a foole indeed. *Falſe, he is called* Iacob, a 1 Sam. 25. 25. Gen. 27. 36.

Sup-

Supplanter. *But the names which the Lord imposed first, were all true, and carry a reason with them why they are so called; as* Adam, *because hee was formed out of* red earth, *and* Chava, *because shee was* the mother of all living creatures; *Abraham, because he was* the Father of many Nations, &c. *They cannot therefore be imposed by chance, nor are they allusive, or false. Thirdly, if the grace, efficacy, and perspicuitie of this Language bee considered, it will stirre up a great delight in thee. Here yee shall not finde the stammering tongue of* Moses, *nor the polluted lippes of* Esay, *nor* Ieremy *speaking as a child; but yee shall heare the Lord himselfe speaking;* Who spake *as never man spake. Leave the rotten Cisternes, praise the Rivers, but commend the Fountains above all. Ye have many helps now, which your Fathers had not in former ages: It was the complaint of one* Rhhagiga *in his time, that the Fathers had plowed, sowen, reaped, fanned the wheat, and set Bread upon the Table; but the children had not a mouth to eate it. Let it not be so said of you, when all things are so prepared for you.*

Gen. 2.7.
Gen. 3.20.
Gen. 17.5.

Exod. 4.10.

Esay 6.5.
Iere. 1.6.

Ioh. 7.46.

Many worthy Divines have travelled in this subject before, chiefly that worthy Divine M. Perkins, *in his Prophetico* ὑπῳ, cuius memoria in benedictione. *So* Hyperius *and* Keckerman; *but that of the Apostle incouraged me,* 1 Cor. 14.30. (*when hee sayes*) If any thing be revealed to him that sitteth by, let

let the first hold his peace; for ye may all prophecie one by one, that all may learne, and all may have comfort. *Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in A Dwarfe set upon the shoulders of a Giant, will see something which the Giant himselfe cannot see.*

As for you who have your senses exercised, I take not upon me to give any directions to you; but submit my selfe most humbly to your charitable censure; wishing that some of you who have greater light, would prosecute this kinde of study, which is so profitable to the Church of God, remembring that saying of the Iewes כל ת יסים מוסיפין וכל הגורע גורעין לו Qui addunt ipsis addetur, & qui substrahit, substrahetur ipsi; Vnto every man that hath, it shall be given, and from him that hath not, even that he hath shall be taken away. *If any thing be said amisse, reproove mee, and it shall be like a precious oyle that shall not breake my head; If any thing be well done, give the Lord the first fruits, and take the remnant to your selves. Thus leaving my travels to your charitable judgement. I bid you farewell.*

Heb. 5. 14.

Buxtorf abbrev. Matth. 25. 29.

Psal. 141. 5.

¶ THE

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Aquila
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B

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G

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PRO-

PROLEGOMENA:
OR
INTRODVCTION TO THE Booke:

wherein is discovered; First, the diverse Periods of the World. Secondly, the idolatrous, and true worship of God, which fell out in those Periods: *Thirdly, the language spoken in those Periods: Fourthly,* the manner how God revealed himselfe to his *owne people. extraordinarily.*

CHAP. I.

The Periods of the World.

THE Scriptures have divided the time of the world, in foure chiefe ages, which the latter Writers call *Periods.* *Canon.*

The Scriptures set downe the first *Period* of time from the creation, to the flood. The second from the Flood, to the promise made to *Abraham.* The third from the promise made to *Abraham* untill *Christ.* The fourth from *Christ*, untill the end of the world: therefore *Heb.* 1. 2. the Apostle saith, *He hath spoken to us in these last dayes by his Sonne.* *Illust.*

The latter Writers call the first *period* of time, *tempus* ἄδηλον obscure time or not manifest. The second ἡμιφώτον the time of great men, The third, ἱστορικον, the historicall time. The fourth, φανερὸν manifest time. *Scal proleg. in Eseb.* I. ἄδηλον.

The first *period* called obscure time, was the time wherein nothing of the heathen history was knowne, and very little of the history of the Church, except that which was drawne by consequence out of the Scripture; wherefore *Varro* calles it *tempus inane*, empty time. *De re rustica.*

The second *period* called heroicke time, which is likewise called *tempus* μυθικον, or *fabulosum*, lying time, wherin the heathen had little more certainty than in the former *Period*, concerning the antiquity of their great men and their valourous deeds; therefore the Poets and heathen Writers, as *Orpheus*, *Herodotus*, and *Theognides*, turned all this time into mythologie & fabulous theologie, to delight their Readers: but little truth can be gathered out of them, for they abused many places of Scripture according to their owne fancy, as the Creation, the flood, and such like. ἡρωϊκον.

The third *period* of time was called historicall, for then the Historians of that time began to describe the lives and acts of great men, according as they had heard them related by their predecessors, or had been spectators themselves; as the voyages of *Dionysius*, the destruction of *Troy*. Verity b. ead this sort of writing, as delight bread the former. ἱστορικον.

The fourth *period* of time was called manifest, because in this *period* things are more cleare and manifest than in any of the *periods* going before; for in after ages the Greeks had their *Ephemerides* or daily Chronicles, in wch they wrote those things that fell out daily, as the Romans had their *Annales* or yeerely Chronicles, in which they wrote those things that fel out yerely worthy to bee marked; for the *Caldeans* had their *Berosus*, the *Egyptians*, *Manethon* and *Megasthenes*; the Greekes, *Xenophon*; and the Latines *Livius*, so that nothing escaped their records: whereby their history came to bee much φανερον.

much more manifest, than the histories in the *period* preceding.

But all these foure *periods* are set downe in the Scriptures perspicuously, so that we neede not goe to the rotten cisternes that hold no water, where wee may drinke out of the cleare fountaine.

CHAP. II.

Of the Idolatrous worship distinguished according to these foure periods, and in what family the true worship of God continued.

ACcording to these foure periods of time, there were foure sorts of Idolatrous worship answerable to them. *Canon.*

Coloss. 3. 11. *Where there is neither Greeke nor Iew, circumcision nor uncircumcision, bond or free, Barbarian or Scythian.* *Confir.*

Here are foure divers sorts of people different in Religion from other, *Barbarian, Scythian, Iew* and *Grecian*, which *Epiphanius in his first booke of Heresies* sets downe according to their times thus Βαρβαρισμὸς, σκυθισμὸς, Ἰουδαϊσμος καὶ ἑλληνισμος. *Illust.*

The first Idolatrous Religion professed in the first period was called Βαρβαρισμὸς, which was that sort of worship whereby they ascribed to great men then living, divine honour accounting them as gods. *Canon.* I. Βαρβαρισμὸς.

Gen. 4. 26. *Then began men to call upon the name of the Lord.* *Conf.*

There is a great disagreement among writers concerning the right understanding of these words; for the *Caldee paraphrast* takes them in a good sense, that in *Enosh* dayes religion began to be restored, *& men began* *Illust.*

= בְּשֵׁם יְהוָה אָז הוּחַל לִקְרֹא

to pray in the name of the Lord, and to call themselves by the sonnes of God. Others take them in the contrary signification, *then prophanesse began to call men by the name of the Lord*, *az huhhal likro beshem jehova*.

For better understanding of this, we must marke that the ambiguity of the phrase is had in the word *huhhal*, which in divers conjugations signifieth diversly, but in the conjugation *hiphil* and *hophal* it is taken for the most part in a bad sense, as *Ezek.* 39. 7. *Neyther will I suffer my holy name to be prophaned*: So *Num.* 30. 3. *If a man vow a vow, let him not prophane it by his word.* So here in the same conjugation, the time when this prophaneneſſe began is set downe, that in *Enosh* dayes profaneneſſe began among men to call them by the name of the Lord, according to which sense the Iewes expound the same words; for *R. D. Kimchi* saith, *tunc cæperunt vocare nomina deastrorum & idolorum de nomine Dei*, that is, *Men began to call those whose names were dignified among the starres, and to call the names of their idols by the name of God.* And as *R. Salomon* saith, they began to give them divine worship. In particular wee know not who those great men were, to whom they gave this divine worship, but if wee will compare the beginning of the sixt Chapter fallowing with this verse, we shall see that the people of the world are ranked into two sorts, *the Sonnes of God*, and *the sonnes of men*; the sonnes of God were those that came of *Seth*, and the sonnes of men that came of *Cain*, with whom the sonnes of God married and gave in marriage till the flood came; These that descended of *Cain* were they that when they were living called themselves by the name of the Lord, and the sonnes of God by calling upon them did profane the name of the Lord.

R.m 6. Nachman, in his treatise of Idolatry.

This period of *Barbarism* indured from *Enosh dayes* till the flood, and because no writer hath made mention of

Epiph con. hæres. 62, Beda. de temp.

of it, it is called *tempus ἄδηλον* or obſcure time; It is called *βαρβαρισμός* from *barbar*, to be *altogether without*; *bar* in the *Syriack* dialect ſignifieth *without*, and being doubled it augments the ſignification, for thoſe idolaters were ſtrangers from God and his Church, and without the covenant.

ב רבר
בר

All the time of this firſt period, the true worſhip of God was kept ſtill in the family of *Seth* and his poſteritie, till *Noahs* dayes, when the flood came and deſtroyed all who profanely called upon the name of the Lord.

Canon.
2
Σκυθισμος.

The ſecond Idolatrous religion which began in the ſecond period, was called *σκυθισμὸς*, which was that Idolatrous worſhip that they gave to great Conquerours; as in the firſt period it was given to men living, ſo now it was given to them after they were dead, as to *Nimrod*, *Belus*, *Ninus*, *Semiramis*, and ſuch; this was the originall of all idolatrie after the floud.

Illuſt.
k *Full. Miſcel.*

It was called *Σκυθισμος*, becauſe the[k] Perſians called the *Sythians*, with whom they wert converſant, *Saka's a ſoch vel ſackſach*, which ſignifieth a multitude, becauſe they were gathered together in multitudes. So the Arabians from *gnarabh miſceri*, *turba miſcellanea*, a cõfuſed multitude; for they were in this period of time a mighty Nation. Therefore *Elam* King of Perſia uſed them in his warres: [l] *Symmachus* tranſlates *King of the Nations*, King of the *Sythians*, *Gen.* 14. Thoſe warring people worſhipped as gods, thoſe mighty Conquerours.

l *Symmach. Σαρσὰλ βασιλεὺς σκύθων.*

This Scythiſme or Idolatrous worſhip [m] began after the Flood, and endured along time in the world, even to *Abraham*. It conſiſted of foure things. Firſt, the Altar. Secondly, Bowing. Thirdly, Offering of incenſe. Fourthly, the Drinke offering.

m *Epiph. contra. hereſ. lib.* 1.

The worſhip of God was this ſecond period in *Noahs* family, and in his ſonne *Sems* poſterity.

Noahs family was directed all this time, by the precepts given by God to him.

The ſeven[n] precepts given to *Noah* were theſe. Firſt, Judgement. Secondly, Bleſſing, which was onely to bleſſe the true God. Thirdly, that they ſhould abſtaine from ſtrange worſhip (that is) from Idolatry. Fourthly, that they ſhould not uncover nakedneſſe, (that is) to abſtaine from inceſt and filthy luſts. Fiftly, from ſhedding of bloud. Sixtly, from rapines. Seventhly, *Ne membrum de vivo* (that is) that they ſhould not pull a member from a living creature.

n Targ. in 2 Ruth, *Hæc ſunt verba. Decem ſunt præcepta, ſicut ſunt decem membra radicalia.* 1 Cor. 2. *Auria*, 3. Os 4. *Cærebrum*. 5. *Manus* 6. *Epar.* 7 *Fœdus circumciſionis*. 8. *Pedes*. 9. *Oculus* 10. *Renes*. *Deinde ſeptem præcepta quæ præcepit filiis Noah Iudicium, Benedictio, &c.* Shindler. *Pentag.*

The Apoſtles have reference to thoſe precepts, when they commanded the Gentiles, *to abſtain from ſtrangled, from fornication and Idols*, *Act.* 15.29. becauſe they were moſt anciently forbidden, and the *Iewes* aeſpected them moſt, as delivered from *Noah* unto them: the *Gentiles* are commanded to abſtaine from them, untill rerfect unity were made up betwixt them and the Iewes: for (*Moſes is read in their Synagogues unto this day*, *Act.* 15.21.) They profeſſe the ceremoniall law as yet, therefore the *Gentiles* ſhall abſtaine from thoſe, for giving offence to the *Iewes*. But when the o Councell of *Orleans* afterward commanded abſtinence from blood, becauſe the Apoſtle forbade it; it was not well concluded, *Nam quod ambulatorium eſt in lege perit*: That which hath no eſtabliſhment in the Law periſheth.

o Concil. *Auril.* 6. *Can* 2.

Canon. 3. Ἰουδαισμὸς.

Ἰουδαισμὸς, or, Iudaiſme was that ſort of falſe worſhip, which the Iewes deviſed contrary to the revealed will of God, firſt to *Abraham*, ſecondly to *Moſes*; thirdly, to the Prophets.

Canon.

When God entred into covenant with the people, he would onely be worſhipped.

Confir.

Exod. 23. *Ye ſhall have no other Gods but me.*

Illuſt.

Here is commanded, firſt, that ye ſhall have a God. Secondly, ye ſhall have me for your God. Thirdly, ye ſhall

ſhall have me onely for your God. Fourthly, yee ſhall have me alwayes for your God.

Ye ſhall have a God. This propoſition condemneth the Barbarian, who liveth without the knowledge of the true God. 1

Ye ſhall have me for your God. As the propoſition juſtifieth the Iew and Proſelyte, ſo it condemneth all hereſie and ſchiſme of the Sadduce, the Phariſe, and Eſſæan, this was Iudaiſme properly. 2

I. It cõdemnes the Sadduces who denied the immortality of the ſoule, that there were no Spirits nor[p] Angels. They denied the Scriptures, except *Moſes*. *Non agnoſcunt ſeculum niſi præſens* (that is) they acknowledged not a time to come, when there ſhall be a reſurrection; when as Chriſt ſaith, *Mat.* 12.31. *Neither in this life, nor in the life to come.* Therfore by the Iews they were called *Menaim, vel probroſi*, contentious, or calumnious. [q] *Gabia* the ſon of *Peſiſa* reaſoneth againſt the Sadduces thus. *Si quod non fuit, id fuit. Ergo quod fuit, erit:* that is, *If that which was not, was. Therefore that which was, ſhall be.* He meant if God created the world of nothing, and made it, may he not make our bodies of ſomething againe?

p *Orig. contra Celſ.*

מנין
q *Talm. Peſiktas.*

II. The Phariſes were a ſect ſo called, becauſe they ſeparated themſelves from other, by an hypocriticall kinde of ſervice and outward ſhew. [r] *Druſius* maketh mention of ſeven ſorts of them, but there are onely foure uſually made mention of.

r *Druſ. in Eltench. tribar.*

1 The Phariſe of *Praiſe*, that did all, that he might be ſeene of men; of thoſe Chriſt ſpeakes, *Mat.* 6.22. *They blew their trumpets, when they gave Almes, that they might be ſeene of men.*

2 The Phariſe who ſaith: (*What is it that I have not done* (as if he ſhould ſay:) *I have done that which the Law commands, and more.* Such a Phariſe was the young man in the Goſpel, *Mat.* 19.20. *All theſe have I kept from my*

youth. Such are the new Phariſees who ſay, they have workes of ſupererogation: and as the old Phariſees had their *an Ɛtarium legis*;* ſo have they good works to ſpare to others.

* Additions to the Law.

3 The [f] Phariſe of *blood*, who knockt his head againſt the wall, ſo that the blood came: they carried thornes in their cloathes, and ſpred thornes in their beds, that they might ſleepe the leſſe, and attend their praiers the more. Such are the new Phariſees, the pœnitentiaries, who whip themſelves untill the bloud come downe.

[f] Epiph. adverſ. hæreſ. lib. 1.

4 The [t] Phariſe of *feare*, who abſtained from doing evill only, *formidine pœnæ*, for feare of puniſhment.

[t] Druſ. in Elench. trihær.

5. The Phariſe of love who obeyed the Law for love of vertue.

6 The Phariſe of gaine, who tooke any thing in hand to benefit themſelves.

7 The devoted Phariſe, that looked onely downeward and never upward nor on any ſide, becauſe he wore a great morter on his head.

III. The Eſſæans were the off-ſcouring of thoſe Phariſes, their Religion was, *Col.* 2. 21. *Taſte not, touch not, handle not.* [u] They would be more preciſe than the Phariſes, they would ſuffer no man to touch them, they ſaid, *Stand farre from me, for I am more holy than thou.* They dwelt by themſelves without Ieruſalem: they ate nothing but roots, they drank no wine. [x] *Handle not*, *tangere* here is *tangere ad edendum*. So *Gen.* 3. 3. *Levit.* 21. *Ye ſhall touch no holy thing*, that is, ye ſhall not touch to eate it, So 2 *Cor.* 6. 17. *Touch none uncleane thing.*

[u] Ful. Miſcel.

[x] R. Salom. in Gen.

Ye ſhall have me onely for your God.

3. This propotiſion condemneth the Samaritane or Cuttæan, who worſhipped both a true God, and the Idols of the land; this was called by * *Epiphanius Samaritiſmus*, compoſed of Iudaiſme and Paganiſme.

* Epiph. contra hæreſ.

4 *Ye ſhall have me alwayes for your God.*

This

This ꝓpoſition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worſhip of the true God, he whoſe father was a Iew, and his mother an Egyptian (*Levit.* 24.25.27.) falling from the truth; [y] *Targum* tranſlates him *Aramy*. ſo *Ga.* 3.28. the *Græcia*[n], the Syrian tranſlates it *Aramija*. Such Apoſtates was *Terah*, the father of *Abraham*, *Lahan*, and other ſuch *Aramites*. [x] And afterwards the *Gadarens*, who made defection from the truth. They were called *Kupharim*, Apoſtates, and there were two ſorts of them, [*] *Mumerim Valuntarij*, or [*] *Meſhomad coacti*, voluntary or compeld.

y Targ. Ionathan in Gen.

x Ioſephus. Druſ. in Elench.

The true worſhip of God now continued firſt in *Abrahams* family, then with the Patriarkes, then with the Iudges, then in the Temple, and ſo to Chriſt.

γερὸν.

διογμὸς.

Ελληνισμὸς, or *Græciſme*, is that falſe worſhip which is oppoſite to the truth, revealed by Chriſt and his Apoſtles.

Canon. ἑλλενισμὸς.

When Chriſt entred into covenant with his Elect, he would onely be worſhipped.

Canon.

This is life eternall to know thee onely to be God, and whom thou haſt ſent Ieſus Chriſt, Ioh. 17.3.

Confir.

Here is commanded: Firſt, that ye ſhall have a Chriſt. Secondly, ye ſhall have me for your Chriſt. Thirdly, ye ſhall have me onely for your Chriſt. Fourthly, yee ſhall have me alwayes for your Chriſt.

Illuſt.

Ye ſhall ſhave a Chriſt. This propoſition condemnes the *Pagans* who knew not Chriſt. 1

Ye ſhall have me for your Chriſt. This propoſition condemnes the Iewes, who acknowledge not Ieſus the Son of *Mary* to be their Chriſt; ſo the Heretickes, who ſet themſelves againſt his natures, perſon, union, and diſtinction of natures. 2

The Iewes reject Ieſus the Sonne of *Marie*, to be their Chriſt.

Canon.

They expect *Elias Tiſhbites*, to be the fore-runner of Chriſt,

Illuſt. 1

Chriſt; and they have a Proverbe, when they cannot reſolve any hard queſtion to their Schollers, they ſay, *Tiſhbi ſolvet nodos. When Elias Tiſhbites ſhall come, he wil reſolve all doubts.* But this will be as we ſay, *Ad græcas calendas*, for *Elias is already come, and they have done to him what they pleaſed*, Mat. 17. 12.

תיקו
Solvet nodos, & quaſtiones. Talmud ſæpiſſime.

2 They looke for a glorious kingdome, when he comes; *When wilt thou reſtore the kingdome to Iſrael?* Act. 1.6.

3 They raile againſt the perſon of Chriſt, calling him that hanged God: ſo they call him crucified, *ſtamen, and ſubtemen*, Levit. 13. 52. the Woofe and the warpe, becauſe theſe two make the figure of the croſſe.

4 Againſt his righteouſneſſe; *They ſeeke to be juſtified by their own works*, Rom. 10. 23. And theſe latter Iewes being asked whether they beleeve to be ſaved by Chriſts righteouſneſſe or not, anſwer, [a] That every Foxe muſt pay his owne skinne to the fleaer.

a Buxtorf. Synagog.

5 Againſt the Chriſtians, who are called after his name, They call them (*goïm*) the abominable Nation: they call the Turkes Iſmaelites, the Moores *Cuſhim*, but us Chriſtians in deſpite *goïm*.

Canon. The Heretickes, who impugne Chriſt natures, or his Perſon, they acknowledge not Chriſt for their Chriſt.

2 *Illuſt.* There were foure principall Heretickes. Firſt, *Arius*. Secondly, *Apollinaris*. Thirdly, *Neſtorius*. Fourthly, *Eutyches*. They were condemned in foure Councels, in Neece, Conſtantinople, Epheſus, and Chalcedon, by foure words ἀληθῶς, *truely*, τελεως, *perfectly*, ἀδιαιρετως, *indiviſibiliter*, *indiviſibly*, ἀσυγχυτως, *incompoſitè*, *incompoſedly*; they denied his Godhead, his Manhood, union of both, and diſtinction of both.

The hereticks, who ſet themſelves againſt His offices, they deny Chriſt to be their Chriſt, as the Papiſts doe.

1 They deny his Kingly office, they aſcribe power to the Pope to give lawes to binde the conſcience immediately,

diately, *When there is but one Law-giver, Iam.* 4. 12.

His Prieſtly office, offering daily a ſacrifice for the quicke and dead. 2

His Propheticall office when they take upon them to ſupply the defects of the Scriptures (as they call them) by traditions. 3

Thou ſhalt have me onely for thy Chriſt. This propoſition fights againſt the Church of Rome, for they ſeeke to be juſtified by their owne righteouſneſſe, and the righteouſneſſe of Chriſt. They hold that Chriſts righteouſneſſe merits, and our workes ſhould merit. And [b] *Bellarmine* ſayes, *Opera ſanctorum tincta ſanguine Chriſti merentur*, that is, the workes of the Saints dipped in the bloud of Chriſt doe merite. 3

[b] *Bellarm de Iuſtif.*

Becauſe they beleeved not the truth, he gave them up to beleeve * *That lye, 2 Theſſ.* 2. 16. To teach us that Popery is nothing but a maſſe of errors, which make up one great lye againſt His natures, perſon, offices, and righteouſneſſe.

* τὸ ψεῦδος.

Te ſhall have me alwayes for your Chriſt. The Apoſtates, who fall away from the knowne truth, have him not alwayes for their Chriſt. 4

There are ſundry degrees of theſe Apoſtates, but the greateſt is, when *toti in toto & totaliter excidunt*; * ſuch a one was *Iulian* the Apoſtate, ſuch a one in Spaniſh is called *runn gado*.

When totally they fall away.

* περιβολὴν Græci reddunt.

Chriſtianiſme, is that true worſhip, oppoſit to this *Græciſme*, it is onely found in the true Orthodoxe Chriſtian Church, not in the ſynagogue of Satan, or Antichriſtian Church.

CHAP.

Chap. III.

Of the language which the fathers ſpake in the firſt Period of time, untill the confuſion of Babel.

Canon. THE language which the Fathers ſpake from the creation to the confuſion of *Babel*, was the Hebrew tongue.

Conf. The impoſition of the firſt names, ſhewes it to be the Hebrew tongue, as *Adam*, becauſe he was taken out of the earth. So *Chava* ſignifies *living*, becauſe ſhee was the *mother of all living*. So *Seth*, one *put*, becauſe *Seth* was *put* in place of his bother *Abel*. So *Peleg*, *diviſion*, becauſe the Countries were divided in his time. [c] So the names of places ſhew, the firſt impoſition of names to have beene Hebrew, as *Babel*, *Sinhar*, *Ninivy* and ſuch like. So all antiquity is of this judgement.

c *Ioſeph. l. contra Appionem. Euſeb. de Præpar. Evangelica Cyril. l. 1. contra Iulianum.*

1 This tongue was called *the Hebrew tongue*, after the confuſion of *Babel*, from *Heber*.

2 [d] It was ca lled the language of Canaan, becauſe the people of God ſpake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not have them to ſpeak the language of *Aſhdod*; *Neh.* 13.23,24,25. *Deut.* 7.2.3,4,5. farre leſſe would he have them to learne the language of the Cananites, who were accurſed of God, So 2 *Chron.* 20. He blames them for counterfeiting the Ammonites in their ſpeech, who were of *Ammon*, as thoſe of *Aſhdod* were.

d *Auguſt. de Civitate Dei, lib. 16. cap. 11. tom. 5.* Eſay 19. 18.

Object. *Object.* But it may be ſaid, that many of the ancient names of Townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may ſee in the Booke of *Geneſis* and *Ioſhua*.

Anſ. *Anſw.* Although theſe names be Hebrew, yet we deny that they were impoſed by the *Canaanites*, but by the *Hebrews* when they came to Canaan. *Laban* the Syrian called

called the hill *Iegar Sahadutha, a heape of witneſſes, Gen.* 31.47. but *Iacob* in Hebrew, changed the name of it, and called it *Galeed, a watch Tower.* So yee ſee the names might be changed from the Canaanitiſh into the Hebrew language.

3. This tongue was called the Iewiſh tongue, (*Speake to us in the Iewiſh tonge, 2 King.* 18.26.) from the patriarch *Iudah.*

In this tongue God ſpake to the Patriarches, in this tongue the Angels ſpake to men, in this tongue the Prophets wrote the old Teſtament. This tongue was kept ſtill in the Church in the purity from *Sem* to *Arphaxad*, from *Arphaxad* to *Peleg*; This tongue was not a puniſhment of ſin, as other languages were, e *Alij propter peccatum voces diſſonas habuerunt*, other people for their ſinne had their languages confuſed, but the Church retained her language in purity not partaking with the reſt in their preſumption at *Babel.* All other tongues to the Church were but *lingua ſubſannationis, a tongue of ſcorne, Pſal.* 114. 1. Becauſe they were but as *Barbarians* unto them, they were *populus peregrini ſermonis.* The Chaldy Paraphraſt tranſlates it, *Barbari ſermonis, a Barbarous ſpeech.*

Vt data eſt lex in lingua ſancta, ita creatu fuit Mundus in lingua ſancta. Talm. Ieruſ.

e *Aug. lib.* 16. *cap.* 11. *tom.* 5.

Of the Language ſpoken in the three laſt periods.

THe whole world was of one Language for the ſpace of two thouſands.

Gen. 11.1. *The whole earth was of one lip & of one word*

After that the Arke reſted upon mount *Ararat* in *Aſſyria*, the poſterity of *Noah* came weſtward to the plaines of *Shinear*, where they conſulted how they might dwel together and not to goe people the earth (which was contrary to the Lords appointment, *who divided to all nations their inheritance, Deut.* 32.8. that they might repleniſh

Canon.

Confir.

Illuſt.

pleniſh the earth.) Therefore they adviſe to build a houſe in the plaines of *Shinear* to dwell ſtill together, and this was the originall of the *Aſſyrian* monarchie, which began in *Nimrod*, *who was the mighty hunter* (of men) *before the Lord*; therefore it is ſaid, *Gen.* 10. 10 that *the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinear*; and 1 *Chron.* 1. 10. It is ſaid *He began to bee mighty upon the earth*, hee went forth to *Aſſur* or *Aſſyria* to enlarge his dominions, and builded *Ninive*, and *Rehoboth* and *Calah*; it is not properly tranſlated that *Aſſur* went forth of that land and builded *Ninive*. After he was dead hee was called *Belus* or *Saturnus*, and honored as a God among the *Babylonians*, ſo that hee was both the originall of the monarchie and idolatrie, which in time became a ſnare to the children of *Iſrael*.

But the Lord to ſcatter this deviſe of *Noahs* poſterity, while as they were building, made a confuſion of their language, whereas they had but one language before this building, he gave to every one a ſeverall language, and none knowing what one another ſaid, they were forced to leave worke, and to ſcatter themſelves upon the face of the earth.

Sohab. Menahem on Gen. 11.

Epiphanius ſaith, there were ſeventy men at this building, & every one ſpake a ſeverall language, wherupon he gathers that there are ſeventy *maternall* tongues in the world, although their *propagines* or branches, and *dialects* or propriety of ſpeech according to divers nations be infinite; the Greeke writers call thoſe that were the originall of their languages *meropes*, *quaſi diviſi in Linguis*.

In this diviſion, the firſt originall Language (the Hebrew) remained pure without any mixture of the other tongues, it is the *Metropolis* of all Languages, for all borrow of it, but it borrowes from none; they have ſome

ſome affinity with it, but it hath none with them, nor they among themſelves. Therefore after the Hebrew we muſt marke who are properly mother tongues, who are branches of theſe mother tongues, and what are the divers dialects of every branch, and firſt what a maternall tongue is.

Canon. 1. *Lingua materna.*

A [f] *maternall* or mother tongue, was originally impoſed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

[f] *Varro de Ling. Lat.*

Canon. 2. *Propago.*

A [g] *propago* or derived tongue, is that tongue which is derived from a *Maternall* tongue, either by addition, detraction, or interchange of letters, words, or accents.

[g] *Scaliger in Opuſculis Epiſt.*

The *Syrian*, was the firſt derived tongue from the *Hebrew* the *Maternall* tongue. Secondly, the *Chaldy*, Thirdly, the *Phœnician*. Forthly, the *Arabicke*, which was alſo called *Kedarena*, the tongue of *Kedar*.

Canon.

Some [h] tongues are derived from thoſe againe, as from the *Phœnician* tongue, the *Punick* or *Carthiginian* tongue

[h] *Aug. tom. 9. tract. 1. Evang. Ioan. 15. cognat. ſunt Lingua iſta, Hebraica, Syriaca & punica*

Here we muſt marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

Kir in the Hebrew is called a City, but *Kirija* in the *Syriack* & *Phœnician* tongue, is called alſo a City: hence commeth *Carthago* in the *Punicke* tongue, of the ſecond derivation or *progo propagnis*; but *Vologe ſokarta* a *Parthian* word, a City ſet upon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; ſo *Tigranokarta* a *Citty* built by *Tirgrane*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

1 *Example.*

Tradux lingua. A borrowed tongue.

Abib in the Hebrew tongue, is called *ſpica virens*, *a greene head of corne*, *Exod.* 9. 31. from hence is derived,

2 *Example.* *Chald. Abub.*

Abub

Abub, *a whistle* in the *Chalde*, but *Ambub* in the Latine tongue, [i] *Ambubaiarum collegia*, *companies of Minstrils playing upon whistles*. Here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue.

i *Horat. lib 1. Epist.*

Canon.

In a mother tongue, we aske [k] *cur hoc est?* why is this? for it gives the reason, why the name was so imposed; but in the derived tongue, wee aske *unde hoc est?* from whence is this? And therefore many Etymologists are very impertinent, who seeke the reason of the names, out of derived tongues, and not out of the mother tongue.

k *Scaliger Coniect. in Varro.*

1. *Example.*

This word [l] *Satyr*, many verball Grammatists labour to derive from the Greek σατὴ *titillatio*, *quia pronia ad venerem*, *lecherous*; but we must derive it from the first *maternall* tongue, the *Hebrew* word *Shagnar*, *Lev.* 17. 1. *Ye shall not offer your children* Leshegnirim, *to the harie ones*, that is, [m] to the Devils, who appeared in the likenes of hairy Goates, & therefore were called *Satyres* by some small enterchange: This* was some of the fathers faults, who derived Hebrew words from Greeke, as *pescha*, from πάσχω *patior*, to suffer, so Iesus from ἰάω *sano*, to cure: so *kephas* from κεφαλὴ. So *Plutarches* fault, who derived Sabboth from σαβάζειν, *Bacchanari*.

l *Nat. Comes.*

m *Ambros. Nazian. Lactan.*

* *Causab. contra Baron.*

Canon.

The mother tongue gives the reason of the imposition of the name as being naturall: the devived tongue is but imposed *ex arbitrio*, at the plasure of the imposer, and oftentimes by chance; but it never expresses the nature of a thing. [n] *Varro* expresses the matter by this example. An *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a city of *Ionia*) a slave: he brings him home to *Athens*, but knowes not his name; whether he shall call him *Ion* from his Countrey, or *Ephesius* from the City where he dwelt, or *Artemon* from his master whom hee served: hee may call him any of these at his pleasure,

n *Lib. 7. de Lingua Lat.*

pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, *&c.*

Canon. 3. *Dialectus.*

A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

Illust.

The dialects in the Hebrew, were first the *Hierosolymitane*, as *Act.* 1. τῇ ἰδίᾳ διαλέκτῳ ἀτῶν, in their owne language. *Acts* 1. 19. they pronounced *akeldama*, others said *aceldama*, so the lisping *Ephraimites* said *Sibboleth*; they of *Beniamin* said *Shibboleth*, *Iud.* 12. So the *Galileans* had their dialect; for *Peter* was knowne to be a Galilæan by his speech, *Mar.* 14. 70.

A CORROLARIE
Of the *Maternall* Tongues in *Europe*.

n *Scalig. Opusc.*

- Latine.
  - *Spaniſh.*
  - *Italian.*
  - *French.*
  - *Francicke.*
    - *Wallons,*
    - *Picton icke*
  - *Tectoſagick*
    - *Gaſcon.*
    - *Limovicen.*
    - *Perigurd.*
- Greeke.
  - *Common.*
  - *Attick.*
  - *Ionick.*
  - *Dorick.*
  - *Æolick.*
  - *Bœotick*
  - And
    - *Sicilian.*
    - *Rhegian.*
    - *Cretan.*
    - *Cyprian.*
    - *Macedonian.*
    - *Syracuſian, &c.*

n *Francick*, commonly called *Languidock* moſt uſed.

Wallons begins at *Leige*, while ye come to the confines of *Paris*.

Picton ick, begins at the confines of *Turone*, and goes towards *Bordeaux*.

Tectoſagick, is that which is contained from the River *Garumne* to the *Pirenie* hills, and to the *Aquitanian* Ocean.

In *Europe* there are eleven *Maternall* tongues, which are theſe:

- Dutch.
  - *Teutonicke.*
    - *Weſter.*
    - *Eaſter.*
  - *Saxon*
    - *North.*
      - *Friſian.*
      - *Turingian.*
    - *Engliſh.*
    - *Scotiſh.*
  - *Danes.*
    - *Denmarke.*
    - *Sweden.*
    - *Norway.*
      - *Iſland.*
- Slavonicke
  - *Muſcovite.*
  - *Polonian.*
  - *Bohemian.*
  - *Illyrian*
  - *Dalmatian.*
- Epirote.
- Tartar.
- Hungarian.
- Finnonick.
- Iriſh.
- Britaine.
- Cantabrian.

Pſal. 117. *Of all kindreds, tongues, and Nations, Praiſe the Lord.*
Acts 10. *God is not an accepter of Perſons*, ſo, neither of Tongues.

CHAP. IV.

How God revealed himself extraordinarily to his servants.

IN these Idolatrous periods the Lord revealed himselfe to these who were his servants, either extraordinarily without all meanes, or ordinarily by meanes.

Canon.

He revealed himselfe extraordinarily foure manner of waies, *Heb.* 1.1. *God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets.*

Confir.

Illust.

These words the Apostle borrowes out of *Hos.* 8.12. *I have written to him the great things of my Law*; in the Hebrew it is *Rabbe*, which words the Apostle paraphrastically interprets by two Greeke words πολυμερως καὶ πολυτροπως the first signifieth *copiously* as having many figures, the other magnificently or amply many waies, but hee hath spoken more copiously and magnificently by his sonne Christ, these two words are conjoyned both together, *Hos.* 12.10. *I have spoken by the Prophets, and I have multiplyed* visions & similitudes by the hands of the Prophets*, That is, I have revealed my divine mysteries by many and excellent visions, which was otherwaies in the dayes of *Eli* when the Word of the Lorp was pretious, that is, rare, where there was neither prophecy by word, vision, or similitude.

pro רַבְּי רַבִּי

הִרְבֵּיתִי

The Lord revealed him copiously, and by way of excellency foure divers waies, first by propheſy, secondly by *ruah hakkodesh*, thirdly, by *Vrim ve Thummim*; fourthly, by *bath-col.*

R.D. Kimchi præfat. in lib. Psalm

First, the Lord revealed himselfe by propheſie. In a Prophet of God there are foure conditions required; first in his naturall faculties; secondly, the illumination of those faculties, called *influxus propheticus*, thirdly, the impresse of formes in these faculties; fourthly, sensible signes.

Propheſies are manifeſted to three principall faculties, ſenſe, imagination, and underſtanding, that they be fitted and prepared for it; for theſe three are the ſubjects in which God workes.

Theſe three muſt bee illuſtrate or illuminate by heavenly light, and filled with the holy Spirit.

This illuſtration begets the impreſſion of ſenſible, imginary, and intellectual formes; the firſt formes are ſymbolicall, the ſecond ſpirituall or myſticall, and the third anagogicall.

The externall and ſenſible ſignes which muſt repreſent theſe formes to the ſenſe and imagination (for all the formes in the underſtanding are intellectuall;) if they be apparent to the eyes, then they repreſent ſomething, as the cloud, the rocke, the red ſea; as when *Abraham* ſaw Chriſts day in the *Ram* he rejoyced, *Ioh.* 8.56. So when *Moſes* ſaw in the burning buſh, the affliction of the *Iſraelites*, *Exod.* 3. If they be heard by the eares as voyces, as *Elias* heard the Lord upon mount *Carmel* in a ſoft ſtill voyce, or they are ſuch voyces that have a ſimilitude with the things we are ſpeaking of, and ſuch are parables.

If theſe formes bee repreſented to the Imagination, then a man is either ſleeping, waking, or in a trance. If they be ſleeping, then it is a propheſie by dreames, ſuch were *Ioſephs* dreames & *Pharaohs*, & *Nebuchadnezzers*; If a man be waking, then it is called a viſion, & the prophets are called *Seers*, ſuch were *Ieremies* two viſions of the ſeething pot, and Almond rod looking towards the North. If a man be in a trance, then it is called an extaſie ſuch was *Ezekiels*, *Daniels*, *Peters*, *Pauls*, and *Iohns*.

If the viſion be intellectuall, then the formes muſt alſo be intellectuall, without relation to any corporall or imaginary forme, when the Lord comes by his Spirit immediatly and informes the underſtanding. Thus he

ſhewes

ſhewes to *Eſay* the incarnation of the Word, *Eſa.7.* So Chriſts marriage with his Church, to *David*, *Pſal.45.* and his kingly and prieſtly Office, *Pſal.110.* This viſion comes neareſt to that ſight we ſhall have in glory, which onely *Moſes* is ſaid to have under the old Teſtament, for the Lord is ſaid to ſpeake to him face to face, *panim be panim*, *Exo.33.11.* but he is ſaid to ſpeake to the people *panim el panim*, as implying a different ſort of revelation, *Num.12.18.* hee ſpake mouth to mouth with him, *Deut.34.10.* a ſpeciall priviledge that *Moſes* had above the reſt. Firſt, he ſpake not with him *mediante Angelo*, as he did to many others; thus *Ioſeph* ſpake to his brethren mouth to mouth, that is, without any interpreter, *Gen.45.12.* Secondly, as the Lord ſpake not to him mediatly by an Angel, ſo neither by any forme or ſimilitude, *Num.12.8.* *and the ſimilitude of the Lord ſhall he behold*, as if he ſhould ſay, there was no parable there as other Prophets ſaw, but he ſaw his owne Creator immediatly, ſo farre forth as he was able to comprehend. Thirdly, other Prophets were affraid and troubled, and faint, as *Daniel* and *Ezekiel*; but *Moſes* was not ſo, but he ſpake to the Lord as a man ſpeaketh with his friend, *Exod.33.11.* as a man is not troubled to heare his friend ſpeake, ſo neither was *Moſes* when hee heard the Lord.

פנים בפנים
פנים אלפנים

Seeing *Moſes* was ſo familiar with the Lord, whether might he propheſie when he liſt? *Queſt.*

The Jewes ſay, when he liſted he was cloathed, and propheſie came upon him, neither needed hee to prepare himſelf, but ſtood alwayes prepared, as the Angels in their miniſtry, and therefore hee propheſied at all times: but this cannot be, *non habuit prophetiam per habitum*, for oftentimes he went to conſult with the Lord; if the habite had beene upon him he would have anſwered any thing immediatly; and although he propheſied *Anſw.*

not alwayes, yet he remained ſtill a Prophet; where we may marke a difference betweene *prophetia permanens* and *momentanea*, as *Num.* 11 *prophetarunt & non addiderunt*, that is, *they propheſied that day onely*. So *Deut.* 5.22. *he ſpake the ten words and added no more*: ſuch was the gift of *Saul*, 1 *Sam.* 10.6. *Saul propheſied all that day and all that night*, but he continued not in his propheſie, it was onely a temporary gift, given for the confirmation of his office, *Gen.* 8.12. it is ſaid of the Dove, *non addidit redire*, ſhe returned not againe; ſuch was the propheſie of the ſeventie Elders, their propheſie was onely but for the time.

The viſion by ſenſe is not properly a propheſie but a viſion, for a propheſie ever involves ſome obſcurity: the intellectuall propheſie is not properly a viſion, but an oracle or illuſtration of the minde; therefore the viſions repreſented to the imagination are properly called propheſies.

The imaginary viſions are of three ſorts, Firſt, of true things which are or may be, as *Zech.* 3.2. he ſeeth *Iosua* the high Prieſt accuſed, and *Satan* ſtanding at his right hand. Secondly, of things which are not but may be, *Dan.* 4. *Nebuchadnezzar* ſaw a tree cutte, and ſo that image of the foure mettalls. Thirdly, of ſuch things as neither are, were, nor can be, ſuch was *Daniels* viſion of thoſe monſtrous beaſts, *Dan.* 7. and thoſe monſters in *Revel.*

In all theſe three God workes ſome ſupernaturall thing in his Prophets, but in a different manner: therfore he is *minus propheta*, that ſees only the image of naturall things, but underſtands no more; he is *magis propheta* that ſees them not but underſtands them, as *Daniel* when he expounded *Nebuchadnezzars* dreame; but he is *maximus propheta*, that excels in both as he underſtands the things repreſented by the ſimilitudes. Therefore the Angel,

Ezek.

Ezek. 40. 4. ſaith, *Sonne of man behold with thine eyes, and heare with thine eares; and ſet thine heart upon all that I ſhall ſhew thee.*

Seeing thoſe that propheſied in a trance, had their revelation into the imagination, what was that prophſie inſpired into them? *Queſt.*

The revelations given to the Prophets were done foure wayes. Firſt, by illapſe of the ſpirit, illuminating the underſtanding. Secondly, by impreſſion of intellectuall formes. Thirdly, by impreſſion or ſetting in order the imaginary formes. Fourthly, by expreſſing of ſome ſenſible formes. In the firſt, ſecond, and fourth kindes, there can be no abſtraction of the ſenſes; therefore it muſt onely be in reſpect of the imaginary formes that make a diſtraction of the ſenſes, and this is properly an extaſie; example of this we may ſee in *Daniel*, where he was afraid, troubled, and faint in reſpect of the viſion. *Anſ.*

But the propheſie which is onely intellectuall and free from all ſenſible or imaginary formes, is moſt excellent and comes neareſt to that knowledge which wee ſhall have of God in glory; for it is a mids betwixt the knowledge of faith and the knowledge in glory, for it ſhewes the viſion to the minde without all meanes, as the propheſie which is ſhewed to the imagination is a meane betwixt the intellectuall and that which wee have by ſenſe, as *Iacob* ſaw a ladder in his dreame.

The propheſies of the Prophets are like the *Egyptians* hieroglyphicks expreſſed by holy Characters. Therefore to know the true meaning of the Prophets we muſt doe two things. Firſt, by his words to ſearch out the *Idea* of the viſion, which the Prophet had revealed to him in his imagination. Secondly, when we have found out the true image of the *Idea*, to find out the true ſignification thereof. It is a very hard thing to finde out the ſecond, as we may ſee in *Daniels* beaſts and thoſe in the

revelation; but where the speech is concise and short, the first is as hard, yet the second can never be understood without the first, for no man can draw the picture of *Alexanders* face which he never saw, unlesse by the history we doe conceive the lineaments of his face, and understand the figure of his body in our minde; so it is concerning these visions, therefore it is said, *Dan.* 10.1. *intelligentia opus est.*

רוח הקדש

Secondly, the Lord revealed himselfe by *ruah hakkodesh*, when he inspired his servants with the holy Spirit it was equall with that vision which is called intellectuall, but yet with this difference, these that were Prophets continued still Prophets, and they were set apart by God for that office so long as they lived: but these who were θεόπνευστοι inspired by the spirit, did not continue still in that calling, but spake by the spirit as the Lord pleased to move them; for *David* was a King, and *Daniel* a Courtier, and *Iob* a Prince, and *Salomon* was given to Idolatry, therefore not alwayes inspired. Yet it agrees with prophesie which is intellectuall, in this, that as the Lord illuminated the Prophets what to speake, so in this they did not so much speake by the holy Spirit, as the holy spirit spake in them himselfe, as *Mark.* 12. 36. *David* said by the holy spirit, the *Syriack* hath it in the holy spirit, as if the spirit were speaking in him; therefore the spirit is sometimes said to be in him, and sometimes to be upon a man, sometimes to stay upon him, sometimes to dwell in him; therefore the spirit of the Lord comming upon a man, or dwelling in him, is called the hand of the Lord, *Ezek.* 1.3. *The hand of the Lord was upon him*, so *Ezek.* 2.2. and 11.5. sometimes it is called the finger of God, *Mat.* 12. sometimes a Cloake, for *Elisha* was consecrate by *Elias* Cloake cast upon him, 1 *King.* 16 19. therefore Christ, *Luk.* 24. 49. bids the Apostles stay still in the City till they

they were cloathed with vertue from above.

אורים ותמים

Thirdly, the Lord revealed himſelfe by *Vrim* and *Thummim*, and theſe are alwayes joyned together except onely in two places of Scripture, *Exod.*17.21. and 1 *Sam.*28.8. This revelation was different from the former two, for by this the high Prieſt did not propheſie, but when he had put on this breaſt-plate, it was a ſigne to him that God would anſwer theſe doubts which hee was to aske of him, therefore it is called the breaſt-plate of judgement, becauſe the Lord gave judgement to his people in their doubtfull caſes.

Vrim and *Thummim* were not the twelve ſtones ſet in the breaſt-plate, as *R.D. Kimchi* holdeth, neither were they two words in the breaſt-plate ingraven in the ſame, as *holineſſe to the Lord* was written in the plate of gold, and ſet upon the high Prieſts forehead, as other of the Iewes hold: but they ſeeme rather to be two pretious ſtones given by the Lord himſelfe to be ſet into the breaſt-plate, therefore in the Scripture they are ſet downe, *Exo.*28. with the demonſtrative particle, *He*, to ſhew the excellency of them by the reſt, therefore the Lord ſaith not, thou ſhalt make *Vrim* and *Thummim*, as he had ſaid of the reſt of the breaſt-plate, but he ſaith, thou ſhalt put in the *Vrim* and *Thummim*.

R. Bechai.

The manner how the Lord revealed himſelfe by *Vrim* and *Thummim* is not expreſly ſet down in the Scripture, therefore the true meaning thereof is hard to be taken up; for *Ioſephus* in his third booke of Antiquities ſayes when they were to goe to battle, the Prieſt did put his Ephod upon him, if the ſtones did ſhine, then they were to march forward, but if they did not ſhine then they were to ſtay: but this ſeemes not to have beene a ſufficient way to have directed them in other caſes, neither were there ſo many letters in the breaſtplate to expreſſe the whole anſwer which the Prieſt was to give; as for

ex-

example, when *David* enquired of the Lord by *Abiathar* the High Priest, 2 *Sam.* 5. 23. whether he should goe up against the Philistins, the Lord answered, *thou shalt not goe up, but fetch a compasse behind them, and come upon them over against the mulberrie trees, &c.* The stones could not have manifested these things to them, and there wanted foure letters in the Alphabet to expresse the words.

The manner then how the Lord did reveale himselfe to the high Priest was this; when the Priest had put on his Breastplate, it was but a signe to him that the Lord was to inspire him what to answer, for as *Samsons* haire was a signe to him, that the Lord would continue his strength with him as long as he kept his hayre, *Samsons* strength was not in his hayre as in the cause or in the subject, but onely as in the signe; and as the Apostles garments and shaddowes were but signes of their power that they had in healing miraculously: so *Vrim* and *Thummim* was but a signe, that so long as he had it on him, the Lord would answer him.

בת-קול The fourth sort of revelation was by *Bath col*, the echo of a voyce, the originall word, *kol*, in the Scriptures when the name of God is joyned with it, it signifieth Thunder, *Psa.* 29. the voyce of God maketh the Hindes to calve. So when God was to reveale his will to his people, he made Thunder as his Trumpet to sound before he gave out his decrees, as *Exod.* 19. when the Law was given. So *Iob.* 12. there came a voyce from heaven, whereupon the people when they heard it, said it was thunder, others said it was an Angell: So *Mark.* 3. 17. the two sonnes of *Zebedeus* were called *Boanerges* the sons of thunder; therefore alwayes where the thunder was heard it was a token of Gods presence, *Psa.* 81. 8. *I heard thee in the secret of the Thunder*, that is, in the secret of my glory. With the thunder was alwayes a voyce joyned with it, and this was called *bath-col, filia vocis* the daughter

daughter or echo of the thunder. Such a ſort of revelation was that which *Eliah* had, 1 *Kin.* 19. 11. when there came firſt a ſtrong winde, and rent the mountaines and rocks; after the winde an earthquake, and after that fire, and laſt came a ſtill ſmall voyce, and this was *bath-col* Gods revelation to him. So *Matth.* 17. 5. there came a voyce from heaven, in the Syriack it is *filia vocis*. Thus is underſtood that which *Eliphaz* ſaid, *Iob* 4. 16. that after the viſion there was ſilence, and he heard a voyce; in the originall it is, *vox in ſilentio*. So that when the Thunder came alone, it was called *col*, when the voyce came after the thunder, it was called *bath-col*.

The Lord withdrew all theſe ſorts of revelations from his people peece by peece, that they might cleave to the Law of God, *Mal.* 4. 4. and looke to Ieſus Chriſt, whom in the laſt dayes they ſhould onely here: So that by this meanes they might come to the right underſtanding of his will.

And thus much for the extraordinary meanes whereby God revealed himſelfe to his people.

THE

THE FIRST BOOKE OF THE CHRISTIAN *SYNAGOGVE*, CONTAINING The ordinary meanes to come by *the ſenſe of the Scripture.*

CHAP. I.

Of the ordinary meanes whereby God revealed himſelfe to his People.

IN the introduction to the Booke, wee have ſpoken how God revealed himſelfe extraordinarily to his people without meanes: It followeth then, that in the beginning of this Booke, wee ſhew how God reveales himſelfe ordinarily, and with meanes.

Canon. The ordinary way whereby God reveales himſelfe to his people, is by the Scriptures.

Confir. *Ioh.* 5. 39. *Search the Scriptures, for they teſtifie of me.*

Pſal.

*Pſal.*19.1. *The heavens declare the glory of God.* but the Scriptures declare onely the will of God.

In the Scriptures there are three things to be conſidered. Firſt, the Languages in which they were written. Secondly, the ſealing up of theſe books into the Canon that his penmen wrote, when they were immediately inſpired by God. Thirdly, the helpes and meanes that God hath ordained to come to the right ſenſe of the Scriptures.

In what language the Bookes of the Old and New Teaſtament were written.

Canon. GOD ſanctified two languages, the Hebrew and the Greeke, for the Old and New Teſtament.

Illuſt. God the Father ſanctified theſe two languages, when his Secretaries wrote the holy Scriptures, God the Son upon the Croſſe, ſanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, becauſe the Oracles of God were written in Hebrew: in Greeke *propter ſapientiam*, for wiſedome, becauſe the wiſedome of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, becauſe now the Romane Empire was flouriſhing. God the holy Ghoſt in the Pentecoſt, ſanctified all languages.

Hugo Cardinalis.

Canon. God made choice of the Hebrew tongue for to write the Old Teſtament into it.

Illuſt. There are ſundry places of Scripture for divers reſpects written in other languages, as firſt.

There is one verſe in *Ieremie* which is written in the Chaldie tongue (whereas all the reſt is written in the Hebrew tongue) to the people going to the captivity כְּרִנְדֹּ הֹא מְרוּן לְהוֹם *So ſhalt thou ſay to them* (*curſed be the gods who made neither heaven nor earth*) Of purpoſe

Kidna Tomerun Lehom. &c.

poſe the holy Ghoſt wrote this verſe in the Chaldie, that at the Iewes going to Babylon, might reply to the Chaldæans in their owne tongne, when they ſollicited them to worſhip their Idols; Curſed be your gods, we will not worſhip them, for they neither made heaven nor earth.

II. There are ſome parts of *Daniel* and *Eſdras* written in the Chaldy tongue, which were not immediately inſpired by the holy Ghoſt, but were borrowed by *Daniel* and *Eſdras* out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpoſe was done, that the heathen might give more credit to the Prophecy; notwithſtanding, they were ſanctified by the holy Ghoſt, as *Aratus* his poeſie by *Paul*: t but we deny that all the Chaldy in *Daniel* and *Eſdras*, was tranſlated out of the civill Records of their Kings, for ſome of it was inſpired immediately by the holy Ghoſt.

t *Iunius de ſacra Scriptura contr. Bell. 2. c. 1.*

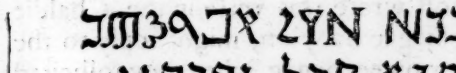
III. There is one verſe in *Daniel* written in the Chaldy tongue, but in the Samaritane Character, *Mene mene tekel upharſin*, which verſe *Daniel* could reade, but none of the Chaldæans could reade it, although it was written in their own language. u The Iewes gave the reaſon; becauſe the Characters were Samaritane Characters, which farre differed from the Chaldy, x *Eſdras* after the captivity, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chuſed the Chaldy character; before that time they uſed ſtill the Samaritane Character. This Character is found upon their Shekel at this day: but after the Captivity *Eſdras* changed it; it differeth nothing now from the Hebrew Character which we have, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and he who could reade the one, could not reade the other, as may be ſeene here.

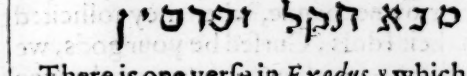
u *Moyſes Gerundenſis in Comment. in lib. Moyſis extrema parte. Hieronymus in prologo galeato.*

x *Scalig. anima ad verſ. in Euſeb Chro. pag. 103 & Beza annot. in Mat. 17. 24.*

There

The Samaritane Character.
The Chaldæan or Iewish Character.





y *Abenezra.*

IIII. There is one verſe in *Exodus*,[y] which was firſt written in the Egyptiacke tongue, but afterward was tranſlated by *Moſes* into the Hebrew tongue, *Exod.* 2.10. *ſhe called him Moſche*, from *Maſcha extrahere*, becauſe hee was drawne out of the waters. *Pharaohs* daughter gave him not the name of *Moſes*: for in the Egyptiack tongue he was called *Monios*, as *Abenezra* teſtifies upon *Exodus* 2. but *Moſes* gave himſelfe the Hebrew name.

V. Secondly, there are ſome words in the Old Teſtament which are Egyptiack: *Gen.*41.42. *And they cryed before him* (Abrech) *to bow the knee.*

VI. There are ſome Perſian words, as *Eſther*, *Seter* in the Perſicke tongue is called a *Starre*, ſhe was called before *Hadaſſa.*

VII. There are ſome Arabick words, as may bee ſeene in *Iob. Iob* 6.7. *Lehhem, caro vivi*, quicke fleſh:

VIII. Some [y] compoſed of Egyptiack and Africk, as, *Exod.* 13. 6. *Totaphoth frontalia*, Frontlets; *Tot* in the Egyptick tongue, ſignifies *two*: and *Phot* in the African tongue, ſignifieth *two* alſo, becauſe they had them written upon foure ſides, as upon a halfe ſheete of Paper foulded in two, and * written upon both ſides.

y *Scaliger in Elech.*

ἀνισόγραφον.

IX. There are ſome Syriacke words, *Gen.* 31.47. *Iegar Sahadutha*, the heape of witneſſes: [z] the Hebrews ſay therfore, *Let not the Syriack tongue bee vile in thine eyes, becauſe it is found in the Law, Prophets, and written bookes.*

z *Talmud. Babylon.*

The Hebrew tongue being the mother tongue, the Caldæan and the Syrian but daughters of her; therefore oftentimes, in the Scriptures, the Chaldæan & Syrian are called Hebrew, *Io.* 19.23. *Gabbatha, a high place, as a Iudgement ſeat*, is uſed in the Hebrew, yet this is a Syrack

Syriack word: So *Golgotha*, *dead mens ſculles*, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoleth*. So in *Nehemias* 13, the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, wch was underſtood in the Court without any Interpreter, being a derived tongue from the Hebrew. *They ſpake to them in the Syriack tongue*, that is, in the Chaldæan tongue, but afterward the Chaldie & the Syrian were diſtinguiſhed. Ezra 4.7. Dan. 2.4.

The holy Ghoſt wrote the New Teſtament, in the Greeke language.

There are ſundry Idioms found in the New Teſtament, which are not Greeke. *Canon.*

The hearers of the Apoſtles were either Iewes or Gentiles: the Iewes were of three ſorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes. *Illuſt.*

The firſt gave themſelves to ſtudy the Hebrew Text: the ſecond gave themſelves to reade the Talmud; the third followed the Seventies Tranſlation in Greeke.

The Gentiles were either Græcians or Latines; ſo that ye ſhal find five ſorts of Idiomes in the new Teſtament. 1

Hebraiſmes, as firſt Hebrew names; as *Aceldama*, a field of blood; *Hoſanna*, ſalvation: *Sabboth*, reſt; *Halilujah*, praiſe the Lord; *Barjona*, the ſonne of *Iona*, *Cananites*, and ſuch like; 2. Hebrew verſes, as *Eli Eli lamma ſabachthani*, my God, my God, why haſt thou forſaken me

So the new Teſtament uſes the Proverbes of the Talmud, as they had a Proverbe a *Are ye of* Pambeditha, *who can cauſe an Elephant to goe through a needles eye.* Theſe of *Pambeditha* were great braggers, who ſaid they could doe ſtrange things; hence came that Proverbe amongſt them, and Chriſt uſes it, *Matth.* 19.4. *It is eaſier to cauſe a Camell to goe through a needles eye.* So this Proverbe, *Act.* 9.5. *To kicke againſt the prickes.* So they who ſay to their neighbour, *Take out the ſtraw out of thine own* 2

a *Antonius Nebriſſ. de proverbiis Talmuddicis.*

teeth, heares this often; *Take out the beame out of thine owne eye.* The [b] Babylonian Talmud shewes how *Iannes* and *Mamre*, two Sorcerers of Egypt withstood *Moses*, and mocked him when hee wrought his miracles; saying to him, (*Wilt thou bring straw to* Euphrata?) as they would say, to carry water into the sea: for they thought that *Moses* wrought his miracles by Sorcery, whereas the land of Egypt was full of Sorcery: the Apostle as some thinke, hath relation to this, 2 *Tim.* 3. 8. *Iannes and Iambres which withstood Moses.*

[b] *Talm. Tractatu Menaoth, cap. 6.*

The Iewes called, *Ioh.* 7. 35. *Helenistæ*, or the Græcizing Iewes: They followed the *Seventies* Translation. They have many peculiar words, which are found in no other Greeke Authors; as διαθηκὴ a Testament, and συνθηκὴ a Covenant, in that language are both one thing, and signifie *Berith*, or *fœdus*, a Covenant. So *Gnets* they translate it both *lignum*, a cut tree, and *arborem* a growing tree. Whereas other Greekes have two distinct words from them, ξυλον and δενδρον; Likewise πνευμα for the soule of man, in which sense no Greeke Writer before is observed to take the word. So they have sundry Latine words which they have made Greek; as [c] *Linteum*, a linning cloth; *Macellum*, the shambles; *Cæsar*, an Emperour; *Denarius* a penny; *Arteman*, a saile; and a number such, which *Drusius* in his Booke intituled *Cadmus*, hath observed. For as many Greek words were used in the East amongst the Hebrew, when *Alexander* the Great transported Colonies thither; so many words have beene borrowed from the Latines to the Greekes.

[c] *Cadmus Drus.*

The Gentiles were either Greekes or Latines.

4. Greekes; therefore ye shall finde so many Grecismes in the New Testament, and verses cited out of the Greeke Poets.

5. Latines; because the Romaine Empire now flourished,

shed, therefore so many Latine words are used by the Apostles writing in Greeke.

Paragraphe is that by which we make a transition from one speech to another.

Parag. I.

Of the Canonicall Bookes of the Old Testament.

THe Scriptures being written by the Pen-men of the Spirit were reduced to a certaine number, and set in order afterwards, by the Canons of the masters of the great Synagogue: hence they were called canonicall.

Canon.

The Bookes Canonicall of the Old Testament, are twenty two.

Confir.

Iosephus: Infiniti nobis non sunt libri sed viginti duo, Moysis 5. & Prophetæ libros 13. reliqui 4. hymnos in deum & vitæ humanæ præcepta continent. Wee have not infinite Bookes, but onely twenty two. *Moses* five, and the Prophets containing thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant. 5.*

d *Cont. Apion.*

Canon.

These Bookes are divided into the Law, Prophets, and Psalmes.

Illust.

The Hebrewes divide them into the Law, Prophets, and *Ketubim*, written Bookes.

Canon.

The Prophets are either *Rishonim, the former*; or *Acharonim, the latter.*

Illust.

They are called the *former*, because they described things already done.

These were *Iosua, Iudges, Samuel, Kings, Chronicles. Samuel* is called the first of the Prophets, *Act. 3. 24. Omnes Prophetæ à Samuele: All the Prophets from Samuel.*

The later Prophets are either the great Prophets or the small.

They are called the *later* Prophets, because they foretold things to come.

The greater are three: *Esay, Ieremy, Ezechiel*: the small

are *Terignetzar*, that is, *twelve*: they were all joyned in one volume; therefore a Testimony cited by Christ out of any of these prophets, is said to bee written in the Prophets, *Marke* 1. 2.

Canon. These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir. *Mat.* 22. 43. *Dixit David in spiritu Sancto: How doth David in spirit call him Lord?*

Illust. A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Ieremy*; these were properly called Prophets. Againe, there were Prophets by inspiration, but they lived not as Prophets, neither continued they in that calling; for *David* was a King, and *David* was a Courtier: the first sort, they called them *Prophetæ per missionem*, Prophets by message: the second, they called them *Prophetæ per spiritum sanctum*, Prophets by the holy spirit onely; becaus their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

Drus. in Gen.

Object. But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answ. Although *Samuel* was a Iudge, yet hee continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon. The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust. The g Hebrews say, that there is a threefold Crowne; first of the Law, the second of the kingdom, and thirdly, of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *Prov.* 8. 15. *By me Kings reigne*. And h they say, that *Esdras* with the rest of the great Synagogue, after the Captivity, reformed the Common-wealth

g *Talmud. lib. Iuh. asin.*

h *Talmud. hierosolym. in lib. megil. cap. 3.*

wealth from the corruptions of *Babil*: *Et restituerunt magnificientiam in pristinum statum*, and they restored the magnificence into the old integritie, that is the Law of God which excelleth all other in greatnesse.

These masters of the great Synagogue, whom the Mazorites afterwards followed, * did sundry things for the preservation of the Text. First, they numbred the letters, secondly, the words, thirdly, the verses of the whole Bible, fourthly, their * *ma:xyqmaansmos*, corrections of the Orthography in the Margent; for they set downe two letters, *Keri velo Cetib*, that is *We are to follow the reading, and not as it is written.* And *Cetib velo keri, scribitur & non legitur*, *It is written, and not read*: last, they sealed the Canon.

* *Anschse keneseth hagedola, viri synag. ge magna*, the masters of the great Synagogue: so they were called *Rabanaijm*, the masters of answers.

* Is the error of writing.

The [i] Mazorites they called them *Siga Hamiclra ρεδγμον της γεαφης*, *The hedge of the Scripture*: for as the hedge keepes out the theefe, so doth the correction of the Mazorites keepe out the rest of the Correctors, that they should not be bold to correct any thing in the Text. Hence is that saying of theirs: [k] *Tythes are the hedge of a mans riches: pay thy Tythes that thy riches may be: Vowes are the hedge of the first fruits; the hedge of wisedome is silence, and the Mazorite is the hedge of the Law.*

[i] *Sbind. pemeglot.*

[k] *Talmud. Babylon.*

Paragraphe II.

Of the Apocryph Bookes of the Old Testament.

THe Apocryph Bookes were these, whose authority was not knowne in the Iewish Church.

These bookes the Hebrewes called [l] *Genizim*, from the Chaldie word *Ganaz abscondere, to hide*; because their authority was not knowne in the Church: therefore it was, that they forbade their children to reade them, untill they came to mature age. So in the Primitive

Canon.

Illust.

[l] *Scalig. in Eusb.*

[m] *Athanas. in Synop. Iunius contra Bellarm. de scriptura.*

tive Church, when they were read, the reader ſtood but in the inferior place.

Canon.

The Greekes called the Canonick Bookes ἐνδιαθέτους, *put in*, becauſe they were within the Canon, and ἐγκεκριμένους, *revealed*: they oppoſe to theſe μὴ ἐκκλησιαζομένους, *not to preach*; and ἀποκρύφους, *to hide*[n] and ἀναγινωσκομένους, becauſe they are not received in the Canon.

n Rainold.

Illuſt.

Epiphanius [o] his reaſon is not good, why they are called Apocryph Bookes, *becauſe* (ſaith he) *they were hidden in the Arke*: Theſe Bookes were written after the ſecond Temple; therefore it is better ſaid of him who ſayes * ἀπόκρυφον πᾶν μὴ ἐνδιάθετον, *All that which is not within the divine Canon, that is Apocryph*: [p] whatſoever is out of the Cheſt of the Sanctuary. Κρύπτα ἀπὸ τῆς κρύπτης. κρυπτὴ was *Capſa eccleſia, The cheſt of the Church*, in which the Canonick Bookes were reſerved.

o Epiphan. contra hæreſ.

* Chryſoſt.

p Iunius de Scriptura contra Bellar.

Canon.

There were two ſorts of Apocryph Bookes, *Primi generis, & ſecundi generis*; of the firſt ſort, and ſecond ſort.

Illuſt.

I

Primi generis, which the Church made uſe of, although they received them not in the Canon: as the *Macchabes*, *Ieſus Syrach*, the *Wiſedome of Salomon*, *Tobie*; [q] Theſe were not called *Canonici* by the Fathers, but *Eccleſiaſtici*.

q Ruffinus in Symbolum.

2

Secundi generis, were theſe [r] which they altogether rejected; ſuch were the Bookes of *Iannes and Iambres*, *Petoreth Moſche ſive* ἀνάληψις Μωσέως, *dimiſſio Moyſis ex hac vita*. The aſſumption of *Moſes*, or taking him out of this life. In this Booke is deſcribed the ſtrife which was betwixt *Michael* and the Devill about the body of *Moſes*, of which we reade in *Iude* his Epiſtle, *Iude* 9. So λόγος νεκρὸς. So the Prophecie of *Enoch*, ſo Aprocrypha *Ieremiæ*. *Epiphanius* [ſ] teſtifies, that the Iewes ſent to Egypt to *Ptolomie* with the Canonicke Scriptures, ſeventie two Apocryph Bookes.

r Origen περὶ ἀρχῶν.

ſ Epiph. de ponder.

PARA-

Paragraphe III.

Of the Canonicke Bookes of the New Testament.

THe Bookes of the New Testament are Historicall, Doctrinall, and Propheticall. *Canon.*

Historicall, are either of Christ or his Apostles. Of Christ, the foure Evangelists: of the Apostles, the Acts entreates. *Illust.*

The * foure Evangelists, are like to the foure Rivers which went about the Garden of Eden to water it, and Christ in the midst, as a Tree of Life. * *Chrysost.*

The Doctrinall bookes, are the foureteene Epistles of *Paul*, of *Iames* one, & *Peter* two, of *Iohn* three, of *Iude* one.

The Propheticall Booke, is the Booke of the Revelation; containing the state of the Church, from the dayes of *Iohn* to the end of the world.

Paragr. IIII.

Of the sealing of the Canon of the whole Scripture.

FOr if we take the book of the Psalmes as they are divided in five bookes, the twelve Prophets severally, and the books of *Esther*, *Ruth*, & the *Lamentations*, number all together with the bookes of the New Testament, they will make up this number; and even as seventy valiant men stood about the bed of *Salomon* with Targets: so the Lord hath set these seventie Valiants to defend his Truth.

Iohn, who out-lived the rest of the Apostles, sealed the Canon of the whole Scriptures.

Revel. 22. Cursed is he who addes or takes away from the things written in this Booke. *Canon.*

The masters of the great Synagogue who lived to the time of *Alexander* the Great; for *Iaddus* the high Priest, of whom *Nehemiah* maketh mention, sealed the Canon, of the Old Testament, and *Iohn* sealed the New, *Conf.*

and joyned both the Old and the New together.

Tertull. lib. 17. de baptiſmate. Illuſt.

t The Sadduces rejected all the Old Teſtament, but the five Bookes of *Moſes*; *Marcion* rejected all the Evangeliſts, but *Luke*. *Ebion* and *Cerinthus* rejected *Iohns* Goſpell. The Papiſts adde the Apocryphe Bookes to the Scriptures, *Prov.* 17.18. *But theſe are equally abhominable before the Lord, He that juſtified the wicked, and he that condemneth the juſt.*

Paragr. V.

How the holy Scriptures muſt be expounded.

Canon. THe Scripture muſt be interpreted by the ſame ſpirit. by which it was inſpired.

Confir. 2 *Pet.* 1.20.27. *No Scripture is of private interpretation.*

Canon. Private interpretation, is either *Præter fundamentum veritatis*, beſide the ground of veritie, or *Præter fundamentum ſalutis*, beſide the ground of ſalvation; *circa fundamentum ſalutis*; about the ground of ſalvation; or *contra fundamentum ſalutis*, or contrary to the foundation of ſalvation.

1. *Præter fundamentum veritatis*, is, when an Interpretation agrees not with the place intreated, although it be not *contra fundamentum ſalutis*; theſe the Greekes called ἀπροσδιόνυσα, *aliena à propoſito*, out of purpoſe: as u thoſe who ſeeke Gold in the earth, if they miſſe the veine, they loſe the Gold: ſo thoſe who interpret Scripture, beſides the meaning of the place intreated, they miſſe the ſenſe of the Scripture.

u Chryſoſt.

2. *Præter fundamentum ſalutis*, is that interpretation which is not onely beſide the verity, but alſo beſides the foundation Chriſt: this by the Apoſtle is called, 1 *Cor.* 3.15. *Hay and ſtubble, it ſhall burne, but the builder may be ſafe.*

3. *Circa fundamentum ſalutis*, is that interpretation, which

which weakneth the foundation, although it raze it not directly.

Contra fundamentum salutis, is that interpretation, which razeth the foundation, *Col.* 2. 19. *Not holding the head Christ.* 4

2 *Pet.* 3. *unstable soule. wrest the Scriptures*: στρεβλοῦσι, it is word borrowed from torturers, when they put an innocent man upon the racke, and makes him to speake the things he never meant: so these wrest a sense out of the Scriptures, which the holy Ghost never meant. The Iewes have a fable, that Manna had a taste to every man as he listed, when he did eate of it; but this fable is refuted, *Num.* 11. 5. It is as false, that the Scriptures of God had any sense which heretickes list to give them. Wisedome chap. 16. *Canon.*

True interpretation, is that interpretation which is *super fundamentum, upon the foundation*, and gives the true interpretation of the place increased.

The Doctors of the Iewes were cald *bonim, adificantes, Builders*, because they were bound to build upon the foundation, *Mark.* 12. 10. *Illust.*

PARAGR. VI.

Of the internall light, which shewes the way to come by the sense of the Scripture.

THe meanes to come by the sense of the Scripture, are either internall, or externall.

The internall light whereby we come to the sense of the Scripture, is the holy Spirit. *Canon.*

Then he opened their understanding, to beleeve the Scripture, Luk. 24. So *Revelasti mihi aurem, Thou tookest away off mine eares*, 2 *Sam.* 20. and made me to understand *Perforare aurem est obedientia, to bore the eare is for obedience; thou boredst mine eare*: but *revelare aurem, est intelligentia, to unvaile the eare is for understanding*: The Latines call this *dicere in aurem, to speake in the eare.* *Quest.*

PARA.

Paragr. VII.

Of the externall helpes to come by the ſenſe of the Scripture.

Canon. The externall helpes, which helpe us to come by the ſenſe of the Scripture, are eſpecially five.

Illuſt. 1 Διπλολογία, to conſider the Marginall, and line reading of the Scripture. 2 σιγμαπλογία, the right pointing of the Scripture. 3. ἀναλογία, the right collation of Scripture with Scripture. 4. μετάφρασις, the right tranſlation of a Scripture. 5. ἰδιωμάτα, the cuſtomes proper to the Iewes.

Chap. II.

Of the firſt Helpe.

Διπλολογία, *or the Marginall and line reading.*

Canon. TO marke the line reading, and the Marginall reading, helpes much for the underſtanding of the Text in the Hebrew and Greeke.

Illuſt. This Marginall reading is ſet downe in the great Mazora Bible in the Margent and the Text: and joyning both together, is called a double reading.

Canon. Where the holy Ghoſt hath joyned both the readings, theſe we are to follow.

Confir. There is the marginall reading in the Prophet, *Eſa.* 51. 14. written in two ſeverall words, but having the ſignification of any of them, פְּקַח־כֹּוֵר *Pekahh kohh Omnimoda apertio, (to open the priſon) or the eyes of the blinde.*

1. Example. For this is meant alſo of thoſe that are blinde, as thoſe that are in priſon.

Theſe

These two readings our Lord joynes together, *Luk.* 4. 18. *Thou hast sent me* פְּקַח־קוֹחַ *Pekahh-koahh, to restore sight to the blinde, and to open the prison to the prisoner.* If I were reading the 61. of *Esay*, the first verse, I might make this line reading: *To give sight to the blinde*, as well as *to open the prison to the prisoner.*

2 *Sam.* 23.20. *Bennaiá the Sonne of Iehoiádah was a* בֶּן־יְהוֹיָדָע *lively man:* but the Marginall reading hath it [חַיִל *a strong man.*] This Marginall reading 1 *Chron.* 11. 22. is made line reading; therefore we may joyne them both safely in the Text, *He was a lively strong man.*

1 *Chr.* 11.11. *And Iohanan was the* חַשְׁלִשִׁים *Hashalishim, chiefe of the captaines*; the Marginall reading, *He was one of the* חַשְׁלִשִׁים *Hashlishim, three*: which marginall reading, 2 *Sam.* 23. is made line reading, therefore we may joyne them together, *He was one of the three chiefe Captaines.*

Where the holy Ghost makes that line reading in the New Testament, which is marginall reading in the Old Testament, we may safely joyne them both in the Text. *Prov.* 3.24. *He gives grace to,* ănaijm *the* עֲנִיִּים *poore* but 1 *Pet.* 5. He followes the marginall reading, *He gives grace,* ănaijm, *to the* עֲנָוִים *humble*, therefore we may safely joyne them both in the Text; *He gives grace to the poore humble.*

Psal. 16. 10. *Thou wilt not suffer* Thasdecha, *thy* חֲסִידְךָ *holy ones.* In the marginall there is a figne of the plurall number, shewing that there is a letter redundant. *Peter Act.* 2. approves this marginall reading, reading it in the singular number, *Thou wilt not suffer* Hhasidecha, *thy* חֲסִידְךָ *holy one to see corruption.*

The marginall readings of the Mazorites wee may use them for illustration, (where they are not approved by the holy Ghost) although wee may not make them line reading. If they impaire not the credit

Canon.

1. *Example.*

2

Canon. 1

credit of the Scripture, or is contrary to it.

1 *Example.* *Esa.*63.9. *In their afflictions they were* לֹא *Lo, (not) afflicted*; the marginall reading may serve for illustration; *In all their afflictions* לוֹ *Lo, (he) was afflicted*, to wit; Christ bearing our sinnes.

2 1 *King.*22.48. *Iosaphat had* עֲשִׂר *ăsar, ten ships which went to Ophyr*: the Marginall reading hath it, *Iosaphat* עָשָׂה *Asaph, made shippes which went to Ophyr.* Here the one cleareth the other, he made ships, and how many ships he made.

3 *Deut.*21.7. *Our hands have not Shophcheh fudit* שָׁפְכָה *shedde*, (In the singular number) the marginall reading hath it שָׁפְכוּ *fuderunt* in the plurall number: to signifie, that every one in particular shall purge himselfe, and all of them should protest that they had not shed that innocent bloud.

Object. 1. But the Mazorites marginall reading seemes to be contrary to the Text; therefore we may not use it for illustration.

*Prov.*4.3. *Tender and young was I* לְפָנַי *Liphne, before my mother*: but the marginall reading hath it, *Tender, and young was I* לְבָנַי *Libne, before the sons of my mother*: Here the marginall reading seemes to be contrary to the Text: for *Salomons* mother had no sonnes but *Salomon*, and the child who was begotten in adultery, who died so soone as he was borne.

Answ. *Salomons* mother had moe sonnes, 1 *Chron.*3.5. wherefore the marginall reading may well stand for illustration, (*Tender and young was I before my mother*) and (*tender and young was I before the sonnes of my mother*) that is of them all best beloved,

Object. But the Text sayes, *Vnicus eram matris meæ, I was my mothers onely sonne*: then it may seeme she had no more sonnes but *Salomon*?

Answ. *Iunius* translates it, *unicus, id est, unicè dilectus*, hee was

was his mothers beſt beloved of all his brethren.

The marginall reading ſeemes to bee contrary to the Text, 2 *King.* 8. 10. *Abi, dic* לֹא *Lo, non vivendo vives, quia oſtendit mihi Iehovah, eum certo moriturum: Goe and ſay unto him, thou ſhalt not recover: for the Lord hath ſhewed me that he ſhall ſurely die.* *Object.* 2.

The marginall reading hath it thus; *Goe ſay unto him, thou ſhalt recover, although the Lord hath ſhewed to me hee ſhall ſurely die. Abi, dic* לוֹ *Lo, ei, vivendo vives quamvis Dominus oſtendit mihi eum moriturum.*

The marginall reading is not contrary to the Text, but ſerves for illuſtrating, *Abi, dic ei (ſubaudi) non vivendo vives: Goe and tell him* (to wit) *he ſhall not live, becauſe the Lord told me that he ſhall certainely die.* *Anſw.*

But the Marginall reading ſeemes to be the right reading here, joyning *emor* with *lo*, by *Mackaph*, *dic ei*, and then a Comma. *Object.*

Mackaph is not a ſyntacticke accent, but Euphonicke; therefore *Iunius* in his laſt tranſlation, followes the line reading (*dic non*) and not the marginall reading *dic ei*, as he did in his firſt tranſlation. *Anſw.* x *Vide grammat. Iunii de accentibus.*

How ſhall I know, *Pſal.* 22. 15. that this (*Caaru, they digged* כָּאֲרוּ *my hands and my feet*) is the right line reading, and not this, *Caari as* כָּאֲרִי *a Lyon.* *Queſt.*

Firſt by the Grammaticall helpes; for *Caaru* with *Cametz* ſignifieth (*to dig*) but with *Pacach* (*as a Lyon:*) it is here with *Cametz*, therfore it ſhould be read *they digged*, and *Iod* is put for *Vau.* 2. The circumſtance of the Text will leade us to reade, (*they digged*) for every member of the Text hath a proper word joyned with it; *Dogges compaſſed me about, the company of the wicked invironed me, Pſal.* 22. then the laſt member ſhould not want the owne proper verbe, *they digged.* 3. y *Iohannes Iſaac Lavita* teſtifies, that he ſaw a Pſalter, wherin it was plainely *Anſw.* 1 2. y *Iohannes Iſaac Levita.*

4. plainly written, *Caaru*, and not *Caari*. 4. [z] *Aquila*, (who was a great enemy to Christ) followed *Caaru*, *they digged* ὤρυξαν, *turpiter fœdarunt manus meas, id est cruentarunt, They filthily defiled my hands*, that is, *with bloud*. And the [a] seventy ὄρυξαν *foderunt digged*: and the translation which the Ethiopians and Indians use in the Chaldy tongue, hath *Caaru foderunt, digged*, as [b] *Petrus Galatinus* testifies, and so the Syriake version hath כרו *transfixerunt*.

z *Aquila.*

a *Transl. 70. in Psalmis.*
b *Petrus Galat. de trinitate.*

Canon. No translator may put the marginall reading in the Text, unlesse it be approved by the holy Ghost.

1 *Example.* We cannot translate, *Psal.* 22. 15. *They digged Lyon-like my hands and my feete.*

2 So, 1 *King.* 16. 26, the line reading hath it (*in his sinnes*) the marginall *in his sinne*: we must not put both in the Text here, *in singulis peccatis eius, for every one of his sinnes*, but use it for illustration onely.

3. *Ecclesiastes* 4. 17. *Keepe thy foote*, in the marginall, *keepe thy feete*: Wee must not translate it so, *keepe both thy feete.*

Canon. II. Where the Mazorite note seeme to impaire the credit of the Text, there we are not to follow them.

Illust. 1 The Mazorites of *Tyberias* will seeme to be more modest than the Text, and to put the holy Ghost to schoole as it were to teach him to speake.

1. *Example.* 2 *King.* 18. 27. *They shall drinke their owne pisse*: but in the marginall, they will put it in more modest termes; *They shall drinke the water of their owne feete*: but, *to the cleane, all things are cleane, Tit.* 1, 11.

2. 2 *King.* 6. *A gabb of Doves dung*: but for modesty they set in the margent, *That which comes out of the holes of the Doves.* They say this phrase, *Indigit foraminibus suis, he hath neede to make water.*

3. They will not say, *Deut.* 28. *Subagitabit eam, Hee shall know her*, as the Text hath it: but in the margent, *He shall lye with her.*

For

For the *Piles* or the *Hæmeroides*, 1 *Sam.* 4. 4. they put in the margent *tehorim Holes*, and they point the first word בעפלי *Mariscæ Hæmeroides*, with the points of בטחרי *high holes*, to signifie, that the last must be read for the first. *Scheva* is never made a gutturall letter. So they reade *Iehovah* with the points of *adonai* or *elohim*. 7. *Baanpholim. Batchhorim.*

As they would shew themselves forsooth more modest then Pen-men of the holy Ghost: so they would shew themselves more clement than the holy Ghost. II.

There are foure Bookes in the Old Testament, which end with threatnings, but the penult verses of these Bookes are more milde; therefore they have caused to Print them over againe, and adde to every one of these Bookes, the penult verses after the last. The note of the foure Bookes is set downe by *Sigla*, or their abbreviation in the end of *Ecclesiastes*, *Iod* for *Esaias*; *Tau* for *Terignatzar*, *The twelve small Prophets*, of which *Malachy* is the last; *Caph* for *Lamentations*; and *Coph* for *Coheleth*, *Ecclesiastes*. יחיקק

Because the last verse in *Esay* is terrible, (*and their fire shall not be quenched*) they have caused to Print over againe the penult verse: *And it shall come to passe, that from month to month, and from Sabbath to Sabbath, that all flesh shall come and bow before me*: so they have dealt with the other three bookes, adding the penult verse to every one of them.

As they will shew themselves more clement then the holy Ghost; so they will take upon them to censure places which they thinke defective in the Text. III.

This is their note in the margent, *Gen.* 4. 8. that there are 28. verses in the midst of this verse wanting; a large conference of *Cain* with *Abel*, which is set downe in the Chaldy Paraphrast. But (*& dixit*) *he spake*, signifieth not only

onely to hold a long conference, but alſo to ſpeake friendly with one, and to converſe with him.

Theſe are the cenſures of the Iewes of *Tyberias*, but they are not found in the great and firſt Mazora.

Canon. IIII. Where the double reading of the Mazorites is contrary to the Text, it ſhould bee altogether rejected and caſt off.

* *F. Cuna de repub. Iud. Scal. in Euſ.* When * *Onias* the fourth was caſt out by *Antiochus* the great, from the Prieſthood of Ieruſalem, hee fled to Egypt, & there built a Temple in Heliopolis, alledging *Eſa.* 19. 17. for him; reading the Text thus (*And one of them ſhall be the City of* חרס *Cheres the Sunne:* for חרס *Heres*, *deſtruction*; the Chaldy Pharaphraſt joynes them both together, *The citty of the Sunne ſhall bee deſtroyed.* This double reading is contrary to the Text, for there might not bee any Temple built for the worſhip of God, but at Ieruſalem. Confer *Devt.* 5. with the 4. of *Iohn.*

CHAP. III.

Of the ſecond helpe.

στιγματολογία, *or the right pointing of the Scripture.*

THe letters in the Scriptures have two ſorts of points, either in valour or in figure, the points in valour were from the beginning delivered by *Moſes* in mount *Sinai*, but the figures of them were found out afterwards by the Mazorites, and no conſonant can bee pronounced without them. Of the latter points, the Iewes ſay in the Ieruſolymitan Talmud, *Othun cullehu cegnuphalo naphſha*, Letters without points are like a body without a ſoule; and ſo *Zohar* ſaith, *hakkore belo hammethcg carreketh belo harezten*, Hee who readeth without points

Lib. Iomo. cap. 1.

Ex Midraſh.

points, is as he who rideth without a bridle. And again he saith, *col perush shalo gnal derech hatagnaim Lotob Le* Every exposition that is not according to the points and accents, is not to be followed: the Iewes call the accents *tagnam m* because they season the reading, and give it the right relish, as sawce doth the meate.

מעמים

Many goe about to prove that the Scriptures had the figures of the vowell points and accents from the beginning, because without them the letters cannot be pronounced, and that there are many of the accents set downe in the Talmud before the Mazorites found them out. But wee must understand that every letter in the Hebrew hath the own valour naturally, and every word the own accent whereby it is pronounced, and every phrase may be read and understood without any of them, and it may be proved by the argument taken from the nature of all other languages in the world, and the argument is this.

Neither the *Arabicke*, *Syriack*, *Chalde*, or any other dialects of the Hebrew had any vowels or accents in figure from the beginning, but are lately found out for to helpe those that are not trained up naturally in that language; but the Hebrew, being naturall to the Iewes they needed none of them, for they had onely three letters of the Alphabet that served them for vowels א ו י, the proposition is proved by the analogie of other languages as in the Greeke, for it is not above 200. yeares since the vowels and accents were found out, as may be seene in their old manuscripts, where all the matter goeth forward, as one continued word; for *Cadmus* who was the first originall of them gave them only sixteene letters, and these lacked many of the vowels, but had no figures of the accents. So the ancient Latins said *bne* for *bene*, *ptere* for *petere*; and so the Æthiopians at this day have no vowels, neither the Persians who have but

Plin. hist. nat.

Scal. in opusc.

eight letters and by divers ſituations of them they may reade them diverſly, ſo that the languages themſelves neede none of the figures of the vowels and accents, but are found out for thoſe that are ſtrangers to that language to helpe them more eaſily to reade it. And thus we are beholden to the Mazorites who have taken ſuch paines to ſet downe the figures of the vowels, and accents, to helpe us who are but ſtrangers to that language without them.

Canon.

The right pointing of the Scripture, by the accents found out, is a moſt neceſſary helpe for underſtanding the Text.

1. *Example.*

Where this ſtarre * is placed it ſhewes alwayes the wrong reading.

After the Lord ſaid, let the waters bring forth abundantly every creeping thing: and let the fowles flie upon the earth, Gen. 1. 20. * Becauſe the vulgar Tranſlation marked not the point *Atnach, at creeping things* here; therefore ſundry have gathered, that the Fowles were created of the waters, contrary to the Text, *Gen. 2. 19. Out of the ground the Lord God formed every beaſt of the field, and every fowle of the ayre.*

2.

And they offered burnt offerings, (to wit) *Lambes: and they ſacrificed peace-offerings* (to the Lord) to wit, *Bullockes*, *Exod. 24. 5.*

g *Talm. in tract. de feſtis. Fol. 6. ſuper Exod. 24. 5.*

There was a queſtion betwixt the Diſciples of *Hillel* and the Diſciples of *Schammai*, what were the ſacrifices which were offered by the Iſraelites in the wildernesſe; the ſect of *Hillel* held, that it was the daily ſacrifice or burnt offering which they offered: The ſect of *Schammai* held, that it was a voluntary ſacrifice which they offered: but if they had marked the right pointing of the Text, this controverſie would have ſoone ended; they might have ſeene two diſtinct ſacrifices ſet downe there. They ſhould not have read the Text without the diſtinction *Atnach* at *burnt offerings*, as they did (*and they offered burnt offerings, and ſacrificed peace offerings.*)

And

*And he was with the Lord forty dayes and fortie nights, and he did neither eate bread nor drinke water: and hee wrote upon the Tables, Exod.*34.28.

Who wrote upon the Tables, whether God or *Moſes? Deut.* 10. 2. It is expreſly ſaid that God wrote the ſecond Tables, then for to cleare the place in *Exodus*, we muſt marke the accent *Atnatch*, ſet downe before (*and*,) *and Moſes did neither eate nor drinke:* here is the reſt, *and he wrote* (to wit), God) or *dum ſcriberet ſcilicet Deus*, while as he wrote, (to wit, God.)

2 *Sam.* 8. 13. *And David gat him a name when he returned from ſmiting the Syrians in the valley of ſalt, eighteene thouſand.*

The accent *tarcha* in *Aram* or *Syrians* ſheweth that it is diſtinſtuiſhed from the words following, and that it coheres with the words going before, for the *Syrians* were not killed in the valley of ſalt but the *Edomites* for the *Syrians* were farre diſtant from this valley, for *David* fought two battels in one day, one againſt the *Edomeans* by *Abiſhai* the brother of *Ioab*, where he making the firſt on-ſet killed ſixe thouſand, and *Ioab* comming in afterwards killed twelve thouſand; and the victory is aſcribed to *David* who gat him a name when hee killed eighteene thouſand; therefore wee ſhould not ſay that the *Syrians* were killed in the valley of ſalt, for *Syria* was diſtant from it; but the *Edomites* were killed there; therefore 1 *Chr.* 18. 12. it is ſaid that *Abiſhai* killed of the *Edomites* eighteene thouſand in the valley of ſalt, and ſo in *Pſal.* 60. in the inſcription, when *Ioab* returned and ſmote of *Edom* in the valley of ſalt twelve thouſand, but *Samuel* ſaith that *David* ſmote of *Edom* eighteene thouſand.

Levit. 12. 6. *But when the dayes of her purification ſhall be fulfilled, whether for a ſonne or a daughter, ſhee ſhall bring a Lambe.*

Auguſtine not obſerving the Hebrew point *Sogolta*,

which is put after *daughter*, thought that she was to offer her offering for her son as well as for her daughter, contrary to the Scripture; for the male child was to be circumcised the eight day, and consequently was cleane; and the females were circumcised in the males. The sons of *Iacob* say to *Hamor*, *Gen.*34.14. *Shall we give our Sister to one that is uncircumcised? But this we will consent unto you, that every male be circumcised among you.*

Deut. 25.2.3. *Forty stripes shall thou give him, but no moe.*

16 The Iewes had a tradition of giving the guilty thirty nine stripes, but not full forty, 2 *Cor.*11.21. *I received of the Iewes thrice forty stripes lacking one:* the reason commonly is, why they substracted one was for pitty: but the ground of the substraction was the custome of the Iewes following the [e] *Talmudike* reading, omitting the distinction which is in the Text: for the Text distinguisheth these two, *He shall be beaten before him with a certaine number*, then it subjoynes. *Thou shalt beate him with forty stripes*: but the Talmudicke reading joynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of forty*) that is, that which goes next unto *forty*, or immediately before *forty*; The Text sayes not (say they) *forty in number*: for then full forty must be understood; but because the Text sayes, *Bammisper in numero*, in number he would say; Let him be beaten with as many stripes as he may beare according to his desert.

[e] *Talmud.*

1. *Sam.* 44. *Before the light of God went out in the Temple, Samuel slept.*

The not reading the point made a wrong reading. *Before the light of God went out,* * *Samuel slept in the Temple.* No man might sit in the Temple, farre lesse sleepe in it. The King sate onely in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Cham-

Chamber hard by, and not in the Temple.

Habac.2.4.The just by faith shall live; We must be first just by faith before God, and then live; and not first just, then live by faith before God: this is the right reading. But some reade it wrong, thus; *The just, shall live by faith.* That the former is the true reading, is proved by the Apostle, *Rom.1.16.17. Onely the just shall live before God*: but the just by faith is onely just; therefore onely the just by faith shall only live before God. The Covenant of the Law sayes, (*hoc fac, & vives*) *Doe this and thou shalt live*; here the *subjectum* of this proposition is, *hoc fac*; and the *attributum* of it, is, *vives*, So this is the new covenant, *The just by faith shall live*, here *subjectum* is, *The just by faith*; *attributum*, *shall live.*

Mark.13. They shall deliver you into their meetings and Synagogues, ye shall be beaten, and shall be presented before Rulers and Kings. 9.

The wrong reading, *they shall deliver you to their Iudicatories, and in their Synagogues, ye shall be beaten*: they were not beaten in their Synagogues, but before the civill Iudges in their Iudicatories.

Luk.3. He began to be about thirty yeares of age, being *as is supposed the Sonne of Ioseph.* 10

Ἀρχόμενος *incepit*, is not construed here with the Genitive case τριάκοντα ἐτῶν, but is put absolutely here according to the Hebrew phrase; as in *Gen.9.20. Tunc cœperat Noe plantare vineam, To plant a Vineyard, and drinke of the Wine thereof.* The wrong reading is thus; *Then he began to be about thirty yeares of age*, without any distinction. *Dionysius* following the wrong pointing, makes him but *seven and twentie yeares when he began his Ministery. Keplerus* makes him to begin his Ministery *in the beginning of his thirtieth yeare.* But he began his Ministery in the beginning of his thirtie one yeare, being full thirty.

Scol. emend. temper.

Ioh. 17.3. *This is life eternall, to know thee oncly to be true God, and whom thou haſt ſent Chriſt.* This is the true reading.

11 The Arrians pointed the place wrong, thus; *That is life eternall to know thee onely,* * *to be the true God, and whom thou haſt ſent Chriſt.* So they would ſeclude Chriſt from being true God: for the excluſive particle μονὸ, belongs not to the *ſubjectum, life eternall,* but to the attribute, *The true God.* Which particle in the Greeke ſheweth clearely, ἵνα γινώσκωσι σὲ μονὸν ἀληθινὸν θεὸν: and the ſenſe is this; *That they may know the Father to be that God, who is only very God.* If the Comma were put after (only) then it would ſeclude the attribute, *the true God,* from the Sonne, and the holy Ghoſt: but when it is rightly placed, it ſecludes the attribute onely from Creatures. *Solus Pater eſt Deus, (ſolus,) ſecludit attributum, ab aliis perſonis, ſed vera lectio ab omnibus Creaturis.*

2 Theſ. 3.14. *If any hearken not to our ſpeech by an Epiſtle, note ſuch a man.*

12 The wrong pointing is this; *If any man hearken not to our ſpeech,* * *note him by an Epiſtle.* For it is not the Theſſalonians, but *Paul* that ſhould write the Epiſtle.

13 *Revel.* 13.8 *Whoſe names are not written in the booke of the Lambe ſlaine from the beginning of the world.* *

Slaine, here is not referred to theſe words, *from the beginning of the world,* but to the words going before; *written in the Lambs book from the beginning of the world.*

14 *Act.* 19.5. *Then ſaid Paul: Iohn verily baptized with the baptiſme of repentance, ſaying unto the people; That they ſhould beleeve in him which ſhould come after him,* (that is) *in Chriſt Ieſus: So when they heard him, they were baptized in the Lord Ieſus:* This is the right pointing. *That they ſhould beleeve in him which ſhould come after him,* that is, *in Chriſt Ieſus, and when they heard him,* * *&c.* taking them for *Lukes* words: This is the wrong reading.

The

The right reading makes these to be *Pauls* words (*and hearing them they were baptized*) that is, *Iohns* hearers hearing himself. The wrong reading makes them *Lukes* words and so make the twelve men whom *Iohn* baptized to be rebaptized againe by *Paul*.

Esther 2.5. *There was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shemai, the sonne of Kish,* * *a man of Iemini; which had beene carried away from Ierusalem with the captivitie.* 15

The right pointing is, not to make a Comma after *Kish*, but after *Iemini*: for if it be set after *Kish*, then the relative will have relation to *Mordecai*; then *Mordecai* should have lived from the captivity of *Ieconiah*, till the Persian Monarchy. Therefore *Tarcha* set upon *Kish*, is but *semi-incisum*, and hath not the force of a full Comma. For the Hebrewes have their *Semi-incisa, incisa, membra, & puncta: membrum*, properly is the point which answers to the Greeke Colon.

Iam. 2 24. *Ye see then how that of workes, a man is justified, and not of faith onely.* This is the right reading.

The wrong pointing is, *That of workes a man is justified, and not of faith* * *onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is justified by works and not onely justified by faith*: That is, *That he is both justified by workes and faith*; but the point is to be placed before *and*, and μονὸν is to be referred to πίστεως, signifying, *Fide sola vel solitaria, The faith that is alone*: It is one thing to say, that *Man is not justified by faith onely*: which *Iames* never saith, and were a contradiction to *Paul*: and another thing to say, *that a man is not justified by faith alone*, which is most true, and *Paul* never denied it.

That this is the right pointing, and that the place hath this meaning, it is evident thus.

First, by the drift of the place, which is not to shew,

what place faith hath in justification, for that is *Paules* drift, *Rom.*4.5. But to shew what faith it is, that hath place in justification against Solifidians.

Secondly, By the examples alledged, for *Abraham*, was justified before God, long before the oblation of *Isaac*, and *Rahabs* words could not justifie her before God, because she was stained with many imperfections.

Thirdly, by collation of other places of the same Text, vers. 14. where he speaketh of the having of faith with workes: and not of justifying by workes with faith.

Fourthly, the Syriack translate it *fide sola, faith alone.*

Fiftly, verse 20. χωρὶς ἔργων *without workes is dead*, that is, *That faith which hath no workes is dead:* and not, *Faith without workes is dead*, as *Beza* distinguisheth well; as if faith were quickned by workes.

Lastly, when μονὸν signifieth *onely*, and not *alone*, it is other wayes placed, ὁ μονὸν πιστὶ, as the Greekes use to speake: but placing it after ὁ πιστὶ μονὸν, it signifies μονὴ, *fide solitaria.* I conclude this then, that we are justified by faith with workes *associative*, but not by faith and works *copulative.* I worship Christ with his flesh *associative*, but not Christ and his flesh *copulative.* So, I honour the King with his Crowne *associative*, but, I honour not the King and his Crowne *copulative.*

The commands are pointed after another manner, then any of the rest of the Scriptures; for some of them ye shall see distinguished by a full point, and lightly also ye shall see *Atnach* and *Zakeph katon*, that is, Colon and Comma *major* both joyned, the first as a note of greater distinction, and this of a lesser. So ye shall see *Silluck* and *Atnach*, joyned together after some of them.

A full point and a colon.

Object. Whence came this divers pointing of the Law?

Answ. The reason which the Iewes give is ridiculous, they say the commands are all joyned together without any full distinction, *Bedibbur echad, sermone uno*, at one speech:

ſpeech, that is, without any reſt, becauſe God pronounced them all with one breath. They are diſtinguiſhed againe, ſay they, becauſe man cannot without reſting pronounce them.

But the truth is, that the commands, as they are diſtinguiſhed, ſo there is a full point, to make the diſtinction; but becauſe there is a great affinitie amongſt them, therfore it is alſo that they are lightly diſtinguiſhed; and it is to be marked, that theſe commands which are ſet downe without any conjugation in *Exod.* the 20. *Deut.* 5. 18. are ſet down with a copulative, *Thou ſhalt not murder*, and, *thou ſhalt not commit adultry*; to teach us the conjoyning of the commands as into one body, which muſt alſo be done in one practiſe. The Schoolemen ſay well, *Tota obedientia eſt copulativa*, the whole Law is copulative.

CHAP. III.

Of the third Helpe.

Αναλογια, *or collation of Scripture with Scripture.*

Canon. COllation of Scripture with Scripture, is a moſt profitable helpe to bring us to the ſenſe of the Scripture.

Confir. *Act.* 16. 10. συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς εὐαγγελίσασθαι αὐτούς, being aſſured that the Lord had called us to preach the Goſpel unto them.

* *Certi facti ex collatione ſcripturarum.*

Illuſt. As the middle lampe of the Candleſtick, being enlightned from the fire of the Altar, one lampe gave light to another; ſo the Word of God having light from Ieſus Chriſt, one Scripture then gives light to another.

Canon. The Iewes uſually conferred Scripture with Scripture, *Act.* 15. *Moſes is read of old every Sabboth in the Synagogue.*

Illuſt. When they read *Moſes* Law, they read ſo much of the Prophets anſwering to the Law. They divided *Moſes*

k Buxtorf. Tibr.

ſes Law into 53. equall Sections, joyned two ſhort ones: and ends them all in a yeare, allowing a Section to every Sabbath. Theſe Sections were called *Paraſcha* in the Law, and *Haptarah* in the Prophets, as ye would ſay, diviſions, or a diſtinguiſhed part of the Text,

They were called alſo *Sydra*, *a Sedar*, *ordine*, in the Chaldie: and the Apoſtle, *Col.* 2. 17. 18. hath relation to this manner ἐν μέρει τῆς ἑορτῆς, *in parte Sabbati*: it was called [1] *Perecke*, or *Cheleck*, as ye would ſay, *In tractatu de ſiſto*, places for their feaſts: for they had ſo much allotted for them to reade in their feaſts.

[1] Talmud. lib. chagoge.

Theſe Sections were diſtinguiſhed by three great פפס. in the Law, and by three great הההּ in the Prophets. But there is one of them, *Gen.* 47. 28. which is not diſtinguiſhed as the reſt, by three great P. P. P. And the Iewes give the reaſon to be this, becauſe it is the ſhutting up of the Booke of *Geneſis*, yea and of the whole Law and Prophets, to the comming of the Meſſias: and becauſe the time of his comming was not expreſly ſet downe; therefore they continued this Section with the former.

The occaſion why they joyned theſe parts of the Prophets, with theſe of the Law, was this; when they were under the perſecution of *Antiochus Epiphanes*, 1 *Mach.* 9. 43. He polluted the Temple, tooke away Circumciſion, and forbade the reading of *Moſes* Law under paine of death; therefore they called him *Antiochus haraſchi*, *Antiochus the wicked*. Now leſt they ſhould altogether want the reading of *Moſes* law, they made choiſe of certaine parts of the Srophets moſt anſwerable to the parts of the Law which they read before.

As for this place, *Gen.* 1. 1. *In the beginning God created heaven and earth*, they made choiſe of the Prophet *Eſay* 42. 5. *So ſaith the Lord, Creator of the heaven and earth*; an they read to the 11. v. of the 43. Chapter, which hath this marginall note upon it, *Gnad kan*, *hucuſque*, *thus farre*. The.

ר
Brought. conſent.

ד.ע

The second distinction was this; *These were the generations of Noah, Gen.6.9.* In place of these words, they made choise of the words of the Prophet, *Esay*, 54.11. *Canta sterilis, Sing thou barren:* for as the first place intreats of the naturall generation of *Noah*; so doth this, of the spirituall generation of the Church. 2

Their third distinction was, *Gen.12.1. Abi tibi, Goe unto a land*: For this, they made choise of the fortie of *Esay*, from the 25. verse to the sixteenth of the forty one Chapter: for as in the Section of *Genesis*, the departing of *Abraham* out of his owne Countrey to a strange land is handled; so in this Section of the Prophet *Esay*, there is a comfort set downe to the Israelites, in banishment. And so forth to the end of the Law, as we may [m] see the places paralleld in the end of the Hebrew Bible. 3

[m] *Biblia Hebraica.*

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moses* after the old manner, and they read still the places of the Prophets with him. These places of the Prophets they called *Haphtara* from *Pater cessare*, to cease, for they being ended, they went home, and hee was called *Naphtir cessator*, who read this last part in the Prophets.

When they ended the reading of the Law, they had a feast, which they called *Schimchath tora, latitia legis*, they joy of the Law: this was the 23. of *Tizri*.

These Sections or divisions received in the Liturgie of the Church, were not *Divina institutionis*, by divine appointment: for oftentimes they make a Section, where there should be continuance of the History.

The eleventh of *Genesis*, at the 32. verse, is separate by their Section, from *Genesis* the twelfth, where the History is continued; for God spake these things to *Abraham* when he was in Mesopotamia, before hee came to Charran, *Act.7.3.*

But it may seeme these Sections were appointed by God *Object.*

God, and that they were kept by the people of God as divine, *Nehem.9.* For when the mourning of the people for their Moabitish wives, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the moneth of *Tizri*; [n] they began not to take up their mourning againe, till the 24. day of the moneth: the 23. day was a day of joy, because they ended the reding of the Law that day.

n *Scaliger de emend. lib.7.*

Answ. The latter Iewes appointed many fasts and feasts (as may be seene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow.

When they ended the reading of the Law, the next Sabbath they called it *Sabboth Bereshith, requies in principio*: they began their readings in this moneth of *Tizri*, because they held generally that the world was created in September.

Besides the reading upon the Sabboth, they read these Paraschaes or Sections upon the weeke dayes also, but they read not the whole Sections: and these who would seeme to be more devout, fasted these two dayes also: and of this the Pharise boasted, *I fast twice in the Sabboth*, that is, in the weeke. The Iewes in the East began this fast, upon *Dÿum*, and ended it in *Dijum.* the fift day of the weeke.

Canon. This collation of Scripture with Scripture, the Apostles afterward used it.

Illust. The two Testaments are Gods two silver Trumpets, and his two lips, as it were, breathing out one truth.

Canon. When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in neede of confirmation (as ours doth, *For all men are lyars, Esay* 9.17.) But it is for our cause, to let us see the harmony and consent that is betwixt the Old & New Testament.

o The Iewes say well, *The Law needes no fortification.*

o *Talmud. Hierosolymitanum.*

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words: *Scriptum est in vocibus & scriptum est in rebus*: it is written in the words and the matter.

Canon. II.

Zach. 6. 12. *A branch shall rise, Netzer, Esa.* 11. 1. *Mat.* 2. (*Behold he shall be called a Nazarite.*) *Netzerit*, and not a *Nazarit*: The Evangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite, Therefore these words in *Matthew* should be interpreted, *Matth*, 2. 23. he shall be called a *Flower* or a *Branch*; the Scripture cals a child a *Branch*, and a branch a *Child*. So the Hebrew cals (*Bath*) a *Daughter*, and *the apple of the eye*, becausse his daughter is as deare to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude.

Chrysost. =

When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration.

Canon. III.

1 *Example.*

Micha. 5. 1. *But thou Bethlem Ephrata, art the least of the Rulers of Iudah, out of thee shall come forth to me, who shall be Ruler in Israel* But *Matth.* 2. 6. *And thou shalt not be the least*: That which *Matthew* sayes, *Micha* insinuates, *Out of thee shall come hee who shall not be the least*: and *Michas* words may be read thus, by an interrogation, *Art thou the least of the Rulers? Thou art not*: as *Iob* sayes, *Iob* 40. 30. *Wilt thou draw the Whale with the hooke?* that is, thou canst not.

2.

Esay 22. 13. *Let us eate, let us drinke, for to morrow wee shall die:* but the Apostle, 1 *Cor.* 15. 32. puts it in the present time: *To morrow we die.* For illustration, to expresse the boldnesse of these Sadduces and Epicures, who would eate and drink securely, although they were present to die: and the Chaldie Paraphrast addes, *and not*

rise

riſe againe) to ſhew that theſe Epicures looked not for the reſurrection.

3. *Pſa.*40.7. *Mine eare haſt thou pearced*: but the Apoſtle, *Hebrewes* 10.5. hath it thus; *A body haſt thou fitted to me* for illuſtration: Chriſts obedience began at his eare, but his whole body was obedient when he offered himſelfe unto the Croſſe.

4. *Pſal.*47.5. *He aſcended up on high and received gifts*: but *Ephe.*4.8 *He aſcended up on high and gave gifts.* For illuſtration, all the gifts that Chriſt received, hee received them to this end, that he might beſtow them upon his Church.

5. *Pſal.* 51.4. *That thou maiſt be pure when thou judgeſt*: but *Rom.*3.4. *That thou maiſt overcome when thou judgeſt*, for illuſtration, for they who are pure overcome in judgement.

Canon. IIII. Sometimes the Apoſtles adde ſome things for illuſtration.

Exod. 25. *With Hyſop and Scarlet*: but *Hebrewes* 9 19. he addes, *Hyſop and Scarlet wooll*, becauſe all the Scarlet about the Sanctuary was of wooll *Xylinum*, which was the wooll of a tree: for there was no ſilke in the Tabernacle, ° (as ſome conjecture) becauſe it comes of the Worme, a creeping thing which was uncleane by the Law, therefore *Byſſus* was fine linning of Egypt, and not ſilke.

° *Ainſworth on Exod.*

*Deut.*6.5. *Thou ſhalt love the Lord thy God with all thy heart, ſoule, and ſtrength*: and Chriſt addes, μετὰ διανοίας, *Both with the efficacy of the mind and will.* And the ſcribe addes a fift word, *Mark* 12.33. σύνεσις, *Underſtanding* by which diverſitie of words, God would let us ſee that we ſhould love him unfainedly; *Pſal.*77.7. and that all the ſprings or fountaines within our ſoules, ſhould praiſe him.

1 *Sam.*9.16. *And God gave them Saul the ſonne of Kiſh, a*

man

man of the tribe of Benjamin: but *Act.*13.20. *He gave them Saul, a man of the tribe of Benjamin, forty yeares*, For illuſtratiõ, to cleare this part of the Chronologie the better.

Sometimes they omit ſomething for illuſtration.

*Eſa.*52.7. *How beautifull are the feete of theſe who bring the glad tidings of ſalvation upon the mountaines?* *Paul*, *Rom.* 10. citing this place, leaves out (*upon the mountaines.*) The Prophet when he went to prophecy, hee went to Iudæa a mountainous Countrey, but the Apoſtles were to goe into the whole world: all the world is not mountainous, therefore he leaves out pertinently, *upon the mountaines.* *Canon.* V.

*Exod.*20.12. *Honour thy father and thy mother, that thy dayes may be long in the land, wich the Lord thy God giveth thee*: but the Apoſtle to the *Epheſians*, *Epheſ.*6.3. repeating the ſame, leaves out (*which the Lord thy God giveth thee.*) For the Chriſtians were not to goe to Canaan to dwell againe.

Collation of Scripture with Scripture, is either in the phraſe, when we compare the phraſe of the Old Teſtament with the New: or in the type & the thing ſignified. Thirdly, in the type with the antitype, 1 *Pet.*3.21. In all theſe we muſt take heede that our παρεμβολαὶ be ἴσαι alike. *Canon.*

Of phraſes not rightly matched, nothing is concluded.

*Exo.*24.8. *Hic eſt ſanguis Teſtamenti ſeu fœderis. This is the bloud of the covenant*, *Math.*26.28. *Hoc eſt ſanguis meus: This is my bloud.* *Canon.* I

Theſe two places are not well matched, the one place is proper, the other is tropicall: for when *Moſes* ſayes, *This is the bloud of the Covenant*, he pointed at the bloud of the ſacrifice, which was bloud indeede: but when Chriſt ſayes, 1*Cor.*11.24. *Luk.*12.20. The wine which was in the Cup, was a ſacrament of his bloud.

1 *Cor.*11. *Hoc f. cite*, the Ieſuites expound it *ſacrificate* ſacrifice. So *Iudg.*13.19. *Facere hœdum, id eſt ſacrificare*,

to

to kill a Goat. Theſe places are not rightly compared.

Facere hædo, to kill a Goate; *facere vitula*, to kill a Calfe, *eſt ſacrificare*, to ſacrifice; *ſed facere vitulam*, is onely *mactare*, to ſlay, *Gen.* 18.7. So *Exod.* 12. 17. So *Exod.* 29. and 30. *Facere juvencam*, is not there to ſacrifice; but to ſlay and prepare it, that it may be a ſacrifice.

Object.

Judges 13.15. *Faciamus coram te hædum caprarum*, ſignifies, *Let us ſacrifice for thee a Kid*; therefore, *facere hædum*, ſignifies here, *to ſacrifice*.

Anſw.

Theſe are the words of *Manoah* and his Wife, to the Angell whom they knew not to be an Angell. What anſwers the Angell? *If yee hold me ſtill? will not eate of your meate, and if ye offer a ſacrifice, offer it to God:* So *Facere hædum, is both to prepare the Kid, that it may be eaten*, and, *to kill it, that it may be ready to be ſacrificed*: but it never ſignifies, *to ſacrifice*.

παρελληλα ἰσα.

To compare the prophecy and the event, gives great light to the Scriptures, if they be rightly matched.

Canon. 11

Gen. 49.10. *The Scepter ſhall not depart from Iuda till Shilo come.*

o P. Cuneus de repub. Iud.

When o *Gabinius* the Pro-conſull eſtabliſhed five Synedrions of equall authority, (the firſt in Ieruſalem; the ſecond, in Gadara; the third in Amathus; the fourth, in Iericho; the fift, in Saphar.) Yet the Scepter was not taken away from *Iuda*, although it was weakned much; and it is to be marked, that there hangs a Scepter ſtill above their heads where they ſat in *Synedrio*, to put them in minde, that the Scepter ſhould not depart from them till *Shilo* came; neither did it depart from them till Chriſt was borne: p then *Herod* killed thoſe of the Synedrion, and tooke the government to himſelfe.

p Ioſephus.

Ier. 35.18. *And there ſhall not want one of the poſterity of Ionadab, to ſtand before me for ever.*

q Scalig. in Elench. Trahet.

The accompliſhment of this Prophecy was, q when the

the *Casidim* repaired the ruines of the Temple, in the time of the *Macchabees*, and untill the destruction of the Temple.

Zach. 11.1. *And the gates of Libanus shall be opened.*

The Iewes say, that this prophecy was accomplished fortie yeares before the destruction of the Temple, which is called: *Domus sylvæ Libani.* The house of the forrest of *Libanus*, 1 *King.*7. This is to be marked, because the veile of the Temple rent in two, just forty yeares before the destruction of the Temple. In the Syriacke it is, *facies Templi scissa est*, The face of the Temple was rent.

r Talmud. lib. Ioma cap. 4. Fol. 39.

Micha 3.12. *Sion shall be plowed like a field.*

The accomplishment, when *Turnus Ruffus* came in with a plough, and tilled up the very ground of the Temple; [s] for the Romans; when any City rebelled against them, they caused to plough it up with a plough, as it was their custome when they built Cities; first they drew a draught round about them with a plough.

s Scal. canon Isagog pag. 104.

*Dan.*12.11. *Mat.*24.15. *And the abomination of desolation shall be set up.*

The accomplishment of the Prophecy [t] when the Romans caused display in the Temple, the spread Eagle, and the abominations contrary to the Law.

t Alexander ab Alexandro.

Luke 19.44. *A stone shall not be left upon a stone.*

The accomplishment [u] when *Iulian* the Apostate hired the Iewes to build the Temple of Ierusalem againe, they began first to raze the old foundation, and not to leave a stone upon a stone in it: here they accomplish the Prophecy, but there comes a fire which scatters them, that they did never build a new Temple againe.

u Tripart. hist. lib. 6. cap. 48. de Iuliano.

When a wrong accomplishment is applied to a prophecy, they are not right paralleld.

Canon.

*Esa.*7.8. *And within threescore and five yeares, Ephraim shall be destroyed from being a people.*

2 *Esd.* 13 45. The false accomplishment, when the Israelites went into the Countrey of Arsarat in Tartary, beyond the Caspian hills, inclosed there by the Sabbaticall River: but the true accomplishment was, when they were carried unto the land of Media by Assarhaddon, 2 *King.* 17. 6.

x Sozom.

Esa. 19. *And he shall enter into Egypt, and the Idols shall fall before him.* A false accomplishment, x when Christ fled to Egypt (some say) all the Idolls fell downe before him, and that the tree *Persea* bowed thrice downe and did homage to him. This was the fault of the Ancients that strained the prophecies too much, in applying them to Christ.

y Hier. con. ruf. Talm. in l. Iohchusin.

Num. 23. 7 *heee shall arise a Starre in Iacob.*

A wrong accomplishment. y when *Ben Cosbi*, in the dayes of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling himselfe *Ben Cokiba, filium stellæ, The Sonne of a Starre*, applying this prophecy to himselfe: but experience taught him afterward, that he was *Bar Chosiba* to them, *The sonne of a lie.* But the true accomplishment is in Christ, who was the true *Starre arising out of the East*, Luke 1.

Zach. 14. 20. *And in that day holinesse to the Lord shall be written in the horse bridles.*

z Eusib. in vita Constantini.

A false accomplishment, when *Helena* found the Crosse of Christ, and put a peece of z it in the bridle of *Constantine* her sonne. But the true accomplishment, is under the kingdome of Christ, *When all things are made holy to those that are cleane, Tit.* 1. 15.

Psal. 91. 13. *Thou shalt tread upon the Serpent, and the Cockatrice.*

A false accomplishment, when Pope *Alexander* set his foot upon the necke of *Fredericke Barbarossa*, and troad upon him. But a true accomplishment, when Christ did tread Sathan under feete.

Ma-

*Malac.*1.11 *And there shall be a cleane offering offered to the Lord in all places.*

A false accomplishment, when the Papists apply this to the Masse: for all the faithfull (who are a royall Priesthood to God) offer this spirituall offering to the Lord. The Prophet speaking of the spirituall worship of the Gospel, expresses it often by the ceremonies of the Law *Esa.* 19.29. *Esa,*65. 7. *Mal.*3.4. they mention the burnt offerings, the sheepe of *Kedar*, the rammes of *Nebaioth*, and to goe to Ierusalem.

This sacrifice which the Prophet speakes of, is under the New Testament: but the spirituall sacrifices of prayer, and vertues of charity, were common to the Iewes under the Law. *Object.*

The Christian worship, that succeeded the Iewish worship, was not meerely spirituall as ours, for they had carnall sacrifices with their spirituall. 2. Although the worship of God was stil spirituall, (and no worship may succeed it) yet the same in substance came forth in divers manner: so the worship of Christians, did succeed the Iewish, that was covered. *Answ.*

Many more examples might be set downe, concerning Dittologie, or double reading; Stigmatologie, or right pointing; Analogie, or right Collation: But I study to brevity, For any diligent man, by helpe of the Canons, and examples set downe, may make up a whole Booke of such, the way being made plaine before him.

CHAP. V.

Of the fourth helpe.

Μετάφρασις, *or the Translation of a Scripture, or* * *the Translation from one tongue to another.* * Μετάφρασις.

THE Translation of the Scripture out of the Originall tongues, into other Languages, is a profitable *Canon.*

helpe for the understanding of the Scriptures.

Confir. There is into a text *Paraphrasis*, *Metaphrasis*, and *Ecphrasis*.

Metaphrasis, is when we translate out of one language to another, as neare the words as we can.

Paraphrasis, is when we follow not the words so strictly, but by a larger circuit of words, wee expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, having no respect to the words.

A *Metaphrase*, *Deut.22.6. Ye shall not kill the dame upon the Egges. Ionathan* Paraphraseth it thus; *As our Father in heaven is mercifull, so be ye mercifull upon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The Ecphrasis of it, *Ye shall not be cruell.*

Levit.19.28. The Metaphrase, *He who polluteth himselfe with the soule of the dead.*

The Paraphrase, (*with the bone of the soule*) to let us understand, that by soule there, he meanes the body.

Ecphrase, *He who pollutes himselfe.*

Object. If it be said, that which is not authenticke should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Answ. *Aliquid est primariò authenticum*, primarily authentick, *aliquid secundariò*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the originall.

Quest. How farre are we bound to beleeve a Translation?

Answ. Here we must use the distinction of *Necessitas consequentis*, necessity of themselves; and *necessitas consequentiæ*, the thing that followes on them: *Necesitate consequentis*, we are bound only to beleeve the Scriptures for themselves: we beleeve a Translation, *necessitate consequentiæ*, putting this, or this, (that is) we beleeve a Translation,

slation, in so farre as it is agreeable to the authenticke Scripture.

Paragraphe I.

Of the necessitie of a Translation.

Canon.

WIthout Translation, the Scriptures could not be understood by forraine people.

Confir.

1 *Cor.*14.11. *If I speake in an unknowne tongue, I am but as a Barbarian.*

Illust.

When *Ptolomæus Philadelphus* had gotten the Coppy of the Hebrew Bible out of Iudæa, to put it in his Library in Alexandria, hee understanding nothing of it, said; [a] *What profiteth a sealed up fountaine*, or a hidden treasure? therefore he sent to Iudæa for learned men, to translate the Bible.

a *Epiph. de ponder.*

Paragr. II.

Of the Seventies Translation.

THis Translation of the *Seventy*, was the first Translation, which ever was of the Bible: and it was by Gods speciall providence, that it was translated by them: for by it the Lord made a way to the calling of the Gentiles; [b] there was no Translation before it in the dayes of *Alexander* the great, or above: for whatsoever *Plato* or *Aristotle* learned of it, it was by Tradition, not by Translation.

b *Ioseph. lib. 1. antiq.* sayes that they translated only the five books of *Moses*.

Canon.

The seventy were not θεόπνευστοι, *Inspired immediately by the holy Ghost*, when they translated this Scripture.

1

Illust.

Of purpose they studied to change some places, for feare of giving offence to *Ptolomie*, and his Queene. *Gal.*1.10. *If we please men, then we are not the servants of Christ.*

When *Philip* came to the Oracle of *Apollo*, the Priests [c]

c *Demosth.*

caused the Oracle to answer to his humour, and therefore it was said πτολεμαΐζειν. So they would make the Scriptures humour *Ptolomie*, and so πτολομαΐζειν.

d *P. Crin.*

1 *Example.*

These places make their wrong translations manifest. *Gen.* 2. *And God ceased from all his labours the sixt day, and rested the seventh day:* Lest King *Ptolomie* should have asked them; What? *Made God any thing upon the seventh day, and then rested?*

2.

Exod. 4.20. *Moses* tooke his wife and his two sonnes, and set them upon an Asse; but the seventy translate it thus. e *Moses tooke his wife, and his two sonnes, and set them upon that which was under the yoake* (ὑποζύγιον:) Lest King *Ptolomy* should have derided our Master *Moses*, because he rode upon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes: he would never have done this, if hee had not beene a begger.

e *Chronicon templi secundi sive annales regum Israel.*

3.

Levit. 9.6. *Ye shall not eate of a Hare.* They translate it not λαγών, *a Hare*; but δασύποδα, *rough-foote*, because the Kings wife was called *Arnbath*, *a Hare*: they would not translate it a *Hare*, least the Queene should say, that the Iewes did mocke her.

4.

Num. 16.17. *I tooke of them not an Asse*; but the seventy translate it thus: *I tooke of them not thing of valure.* Least the King should say hee tooke not an Asse, but he hath taken some other reward, therefore they translate it ἐπιθύμημα, putting *Chamud desiderabile*, for *Chamor asinus.*

Deut. 32.8. *The sonnes of Israel*: But the seventy translate it the Angels of God; lest the heathen should take offence here, that *Israel* should be matched with the seventy Nations, that is, with all the people of the world.

* *Talmud. lib. Meghillah.*

* *The things beneath* (say they) *signifie mystically things above: the seventy Nations, signifie seventy Angels, who are about Gods glorious Throne; the presidents of the seventy Nations*

Nations. Doth not the Apostle confute this doctrine, *Col.* 2. 18. and herein the seventy followe the Platonicke error of the Iewes.

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes, that they have not beene immediately directed by the holy Spirit. *Talmud. Baiglos.*

The second reason, which proves them not to be θεοπνευστι, is this: the seventy have added to the number of the yeares of the Fathers, an hundred yeares to each one of them. *Gen.* 5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *Iob* 13. 9. *They would lye for Gods cause.* II.

The third reason, which proves them not to be inspired by the holy Spirit, is this; they have added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew. III.

f The seventy washing their hands every day, in token of their sincerity in this worke, seeme not to have beene so sincere in this businesse. *Canon.*
f *Aristeas.*

Therefore that which some report, * that they were shut up in severall Cells, which long after were to be seene in Alexandria, g *Hierome* rejected as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventy dayes perfited the whole worke. h *Augustine* leaveth it doubtfull. This fable is urged by some, to prove that these Translators were guided by a Propheticall Spirit; therefore *Augustine* cals them, *Sapius Prophetas & eodem quo Prophetæ spiritu incitatos illa scripsisse, etiam in quibus ab Hebræa ratione dissentiunt*: oftentimes Prophets, and to be stird up by the same

* *Ioseph. de antiq. Iud. Illust.*
g *Hierom in Pentateuch. Moysis præfatione.*
h *August. de doctrina Christiana. lib. 2. co. 15.*

same spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon. Although the seventy were not immediatly inspired by the holy Ghost in writing, yet the Church hath accounted their translation next unto the holy Scriptures.

Illust. Some holy Writ is *Authenticæ veritatis*, of authenticke verity: some is *Ecclesiasticæ universalis receptæ*, received universally in the Church: some but *Ecclesiasticæ particularis*, particularly received in some Churches.

Authenticæ veritatis, as the Hebrew Translation of the Old Testament.

Ecclesiasticæ universalis, the Translation of the seventie received in all Nations.

Ecclesiasticæ particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greek of the New Testament, is *Authenticæ veritatis*. The Syriack is *Ecclesiasticæ universalis*: but *Ieromes* Translation, is *Authoritatis privatæ*. The Greeke text is, αὐτόγραφον: The Latine and Syriacke, is ἀπόγραφον.

Canon. The Apostles themselves followed the seventies translation in most things: therefore their authority must be more universall, than any other private mans translation.

Illust. It was great presumption in the orientall Iewes, who dwelt at Babylon, (and keepe still the originall text) to keepe a yeerely fast called * *Angaria*, because the Bible was translated in Greeke by the seventie, and they say, that there was three dayes universall darkenesse when it was translated, and they call the Westerne Iewes in derision (who follow the seventies translation) *Kira lemiphrang, lectionem retrorsam:* The backward reading, because they reade from the left hand to the right.

Talmud. Babylon.

* These *Angaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

They called the other readings *Hakkore giphtit*, which is, *From the right hand to the left.* The westerne Iewes were

said, ἀναγινώσκειν ἑλληνίζει, *Legere Egyptiace*, that is, *To use the Greeke tongue*: they were called *Hellenistæ*, because they used the Greek Translation in their Synagogues.

Upon this there arose a great contention betwixt the Iewes and the Græcians, *Act.* 6. 1. That is, the Græcizing Iews; and the other Iewes who kept the Hebrew Text, the chiefe of these dwelt in Babylon, 1 *Pet.* 5. 15. This hatred continued afterward when the Græcizing Iewes had their Synagogues distinguished from other Iewes; [k] *Benjamin Tudalensis* saith, that in his time there were two sorts of Iewes in Alexandria, *Babylachim & ikrikin, idest, Græcizantium, & non Græcizantium, Græcizing Iewes, and not Græcizing*: for the Babylonian Iewes followed not the Greeke Text.

[i] *Scal. in Euseb.*

[k] *Benjamin Tudel.*

Learne to put a difference betwixt these three sorts of Iewes: First, the Hebrewes who dwelt still in Palæstina: Secondly, these who were carried away to Babylon, 1 *Pet.* 5. 15. Thirdly, *Hellenistæ*, or *Græcizing Iewes*, *Ioh.* 7. *Will he goe to the dispersed Greekes?*

It was a great presumption in the Babylonian Iewes, to hate so greatly the Westerne Iews, who followed the seventies Translation, seeing the Apostles themselves followe them in many things.

The seventy differed from the Hebrew Text in many things, because they followed the Syriacke tongue, which was then most in use.

Canon.

[l] *Ful. Misc.*

Psal. 1. *Raschang.* in the Hebrew tongue, signifies him who was *condemned*; but in the Syriacke tongue, it signifies him who was *wicked*.

1 *Example.*

The seventy following the Syriacke, translates *Harashagna* ἀσεβὴς, *wicked*; for none were condemned but those who were wicked.

Psal. 51. 4 *That thou may be justified in thy speeches, and pure when thou judgest.* But the seventy turnes it, καὶ νικήσῃς *& vincas, and may overcome*: which version the Apostle

2 *Example.*

followes

followes, *Rom.* 3.4. The seventy following the Syriack, translate the word, as the Syriacke hath it. for *Zeka* in the Syriacke tongue, signifies to *overcome*, these who are pure overcome in judgement.

3. *Example.* 2 *Sam.* 24.15. *Dabar* in the Hebrew signifies the *Pest*, in the Syriacke it is called *Mothena*, *Death*; and the seventy following the Syriack, and *Ioh.* 7. *Rev.* 6.8. call it θάνατος, *Death*.

This translation of the seventy perishe l, when the librarie of *Ptolomie* was burnt by *Pompey*, therfore they are but fragments of it which we have now.

Paragraphe II.

Of the Translators that followed after the Seventies.

Canon. The second translation

THe next translation, was the translation of *Aquila*, borne in *Pontus*: first, he was a Gentile, secondly, a Christian: thirdly, an Apostate Iew. He translated the Bible both corruptly, and contentiously.

Illust. m *Ierome in Ezek.* 3.

This m *Aquila* had another translation more accurate than the first, κατ' ακρίβειαν *dicta*: It was called the edition of the Iewes, becaus the Græcizing Iewes used it in their Synagogues.

The third translation. The third translation, was that of *Theodosion* borne in *Pontus* also: first, he was a Marcionite, after leaving his sect, became a Christian Orthodoxe in shew: hee made defection from the Christians to the Iewes; and translated the Bible.

The fourth translation The fourth translation, was that of *Symmachus*, under *Augustus Severus*, a Samaritane; who becaus he could not get a place of dignitie amongst them, came to the Iewes, and was circumcised the second time. (For they used to circumcise them anew againe, who made defection to the Samaritans, or came from them.)

The fift translation. The fift translation, was found inclosed in a Barrell at Ierico, and it is called the fift translation.

The

The sixt Translation, was found in the yeare of Christ 230. at Nicomedia.

Origen joyned all these together in one volume; the seventies, that of *Aquila*, of *Theodosion*, *Symmachus*, two Coppies of the Originall; one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octupla*.

Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading uncorrupt; so he made *Origen* the Instrument, (who was otherwayes but a bad Textuall) to preserve the best translations.

Tertullian [n] testifies, that in Serapeo, (the Library of *Ptolomy*) the seventies Translations was put in Hebrew letters, and was used to be read in their Synagogues.

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they use to reade the Hebrew, and the Targum.

In [o] the dayes of *Justinian* the Emperour, the old contention among the Iewes revived: some seeking that the Hebrew only should be read: some again, that the Greek onely should be read. The Emperour allowes the Heb ew and the seventies Translation to be read: He discharges altogether Δευτερώσεις, that part of the *Talmud*, called *Mischna*, because it is full of old Wives fables, but he allowes Δευτέρωσιν, the second Translation of *Aquila*.

The sixt Translation

Nota.

n *Tertul.*

o *Iustin. in Novellis.*

PARAGR. IV.

Faults in a Translation.

WHen a Text is translated κατὰ πόδα, *lightly*, (as the Greeks speake) then a translation is servile. A Translator is not bound to translate word by word. *Vlen Le*, is translated, *Luke* 20. *having no children*. But *Matth.* 22.25. *having no seed*.

Canon.

I

I. *Example.*

Min-

Mincha, The meate offering, Acts 7.42. is translated θυσία. *Incense*. But *Heb.*10..5. πρόσφακτα, *New slaine*.

Canon. 2.

A Translation must not be * *Luxuriant*: for then the Paraphrase is in place of Translating.

* Μεγαλόμυθος. *Magnos circuitus habens*, having a large Paraphrase.

As men powring Wine out of one vessell into another, take heede, that the vent be not too great, for then the Wine will corrupt: So, if a Translator take too great liberty to himselfe, he may corrupt the sense.

The Apostles when they cite Scripture, they are not Translators; and therefore they are not bound to the words, but may adde or paire: and yet as *Ierome* saith, * they give the full sense, *pressed downe and running over. Luke 6.*

* *Ierome.*

Canon. 3. *Illust.*

A Translation must not be barbarous.

The Iesuite thinketh that the Pope may make a barbarous word good; but he thought otherwayes, who said, *Romanum Imperatorem jus hominibus civitatis dare posse, non item vocibus.* The Romane Emperor may give law to men in city, but he cannnot give lawes to words.

Canon. 4.

He must not be ἐριστικὸς, or a contentious Translator.

Such was *Aquila*, who as *Ierome* testifies; *Non sensum sed Etymologias verborũ interpretatus est*: who interpreted not the sense, but the Etymologies of the words. *Thomas Aquinas* sayes well; *We must not so much respect the originall, exact, and precise signification of words, as whereunto by use and speech they are applied.*

p *Hier. ad Pammach. de optimo genere inter.*

Aquila translates τριχῶνας, *Satyres*, because they were hairie: so for *Hamma*, *Sol*, the Sunne, he puts *calorum*; so for *lebina*, *Luna*, he put *Album*: so *prognalmah Iuvencula*, a Virgine, he puts *abscondita*; because these were true Etymologies in derivation.

Canon. 5.

A Translator must not affect καινοφωνίαν, *Newnesse of words.*

This was * *Castalio* his fault: as *Sequester*, a Mid-man, *Pro mediatore*; *genius pro Angelo*, an Angel; *obtrectare*

* *Castalio.*

pro

pro blasphemare, to blaspheme: so *infundere pro baptizare*, to baptize, and *Respublica* for *Ecclesia*, the Church.

A Translator must not be malicious.

When our Lord hung upon the Crosse, the thornes but scratched his skinne; but the speare pierced his side: so some translations but raises the skin: but there is another malicious translation which pierceth the side of Christ and his word.

Esay 7. *Behold a Virgin shall beare a Sonne.* *Aquila* of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a* νεανις *Sonne.* So the Papists of purpose to justifie all their errors, they followed *Ieromes* translation in all; and so they pierce the truth also.

But what, will yee make *Ierome*, that worthy instrument of God, a piercer of Christs side?

God forbid: But the seventy, when they translated *Prov.* 8. 22. * *Canani* ἐκτισε, *creavit*, and not ἐκτησατο, *possedid* (*God created me*) for (*God possessed me.*)

They did not of malice stab Christ, but indeede they raised his skin. When the Arrians (who denied Christs Divinity) lighted upon this place, they stabbed Christ by it. So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne; but the Papists justifying all the errors in that Translation that goeth under his name, and preferring it to the Originall, in effect stab the Lord. Did not *Sixtus Quintus* the Pope, for the justifying of the vulgar Latine, set out a Greeke Bible by Cardinall *Carapha*, *Anno* 1578. to cause men beleeve, that the Latine was according to the ancient Greeke, whereas the Greeke was forged according to the Latine.

And this is worst of all, when they would make *Paul* privie to their forgerie. There is a place cited out of the fourteene *Psalme*, and out of other places of Scripture, which places, because they are cited together, *Rom.* 3. They

Canon. 6. *Illust.*

1 *Example.*

Canani, they thought it no compound of *Canan* and *Ni* the affixt, but of *Canan* and *Iod*, for *Canan*, signifies, *ædificare*, or *creare*, or *constituere*.

Ecclesiasticus 24. followes the same errour.

קנה
possidere.
קנן
Ædificare.

Object.

Answ.

They dare be bold to joyne them all together in the fourteenth *Psalme*; affirming that *Paul* read them so in the seventie, and that out of the seventy they were set downe so, *Rom.* 3. And so they reade them still in their Churches contrary to the Originall.

Paragr. V.

What things are to be observed in a Translation.

Canon. 1. WOrds which have beene keept still originally, should not be translated, *Rom.* 9. Κύριος Σαβαὼθ. So *Iames* 5. *Ascends into the eares of the Lord of Sabbaoth.*

Nota. *Sabboth, Haleluia, Amen, Beliel,* and such words are received into all languages, therfore neede no translation.

Canon. 2. Words appropriate should not be translated to any other use, but kept for the use they were appropriate to.

Gen. 49. 16. *Super virum separatum,* (*Nazir*) *a fratribus suis, Vpon the man separate from his brethren.* Here we cannot translate it; *upon the man and a Nazarite from his brethren*: because *Nazarite,* is a word appropriate to the *Nazarites.*

2. *Eccl.* 2. 5. *I planted Orchards*: but in the Hebrew it is, *I planted Paradises*: yet wee cannot translate it Paradises, because it is appropriate.

2 *Sam.* 19. *That ye be not to me an adversary: Lesatan,* we cannot translate it here, *That ye be not a Satan to me,* For Satan is appropriate to the Divell now.

3. *Luke* 18. 12. *I fast twise in the weeke*: in the Greeke it is, *In the Sabboth*: yet we cannot translate it so, because *Sabboth* is a word appropriate to the Sabboth day.

4. *Marke* 7. 4. *The Pharisees wash the cups:* in the Greeke it is, *Baptize them*; yet we cannot translate it *Baptize,* because it is a word appropriate to *Baptisme.*

5. *Mat.* 20. Διάκονος cannot be translated *Deacon,* but a *Servant,* because this word *Deacon,* is appropriate through use, to *Church servants* Proper

3. *Canon.*

Proper names when they are interpreted in another language; the interpretation should not be translated, as *Thomas* called *Didymus*, wee cannot translate it here (*twins.*) so *Talitha*, *Dorcas*, we cannot translate it a *Roe*; so *Cephas*, *Peter*, a *stone*. But when it is an appellative, although interpreted, yet we may give the interpretation of it, as *Elimas*, *sciens*, *Arabice*, by interpretation *Magus*; we may translate a *Magitian*; so *Abba*, *Pater*, *Father*; *Shilo*, which is by interpretation, *sent*.

4. *Canon. Confir.*

Words which have degenerate from the first imposition, should not be used in a Translation.

*Hos.*2.16. *Ye shall call me no more Baal*, *Lord*, but *Ischi*, *my husband*. So *Idiota*, 1 *Cor.*14. should not be translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a foole, 1 *Pet.*5.3. Κλήρῳ *Dei*, should not be translated *Gods Cleargie*; because *Cleargy* is not taken for *Clearkes*, but Gods *portion* or *lot*: the people are called *Gods portion*, *Deut.* 32.9. So the Wise men came from the East, *Math.*2.1. In the Greeke it is μάγοι, wee cannot translate *Magitians*, for they are Sorcerers now. If one should call a *King* a *Tyrant*; it were treason, or a *wise woman Saga*, would be hardly thought of: so among the Latines, *Fur* a *theefe*, when before it was a *servant*.

Virg. Quid Domini facient audent cum talia fures?
When [a] Slaves thus sawcy are,
What will their Masters dare?

[a] Theeves.

5. *Kumarim attrati*, were the heathen Priests. Hos.10.5.

Words which are institute for prophane things, are not to be applyed in a translation, to holy things. ἱερεὺς, a Priest, *Heb.*7.1. The Syrian translates it *Cumar*, which is, never used of the Iewes, but to signifie a Heathen Priest; as *Iudges* 17.10. *Come and be a Priest to me.* The Chaldy hath it, *Come be a Cumar to mee*. And the Iewes at this day call the Monkes and Fryers *Cumarim*.

So

So it were a vile thing to tranſlate *Nabi*, *Propheta*, *a Diviner*, being now taken in a bad part.

6. *Canon.* Words of whoſe ſignification we are not ſure: theſe the Tranſlator ſhould keepe in the Text originally, and ſet his doubtfull tranſlation in the Margent.

Illuſt. The Pſalter which the Church of Antiochia uſeth, is not tranſlated out of the ſeventies tranſlation, but out of the Hebrew text.

2. *Example.* *Pſal.* 18. 3. Becauſe they underſtood not what this word *Cæſi*, *the new Moone* meant, they kept ſtill the Hebrew word in their Greeke tranſlation. So in the Arabicke Paraphraſe, becauſe they underſtood not what this word *Cæſi*, the new Moone meant, they left a blanke for it.

2 *Gen.* 35. 16. *Kibrath haaretzh diæta terræ, halfe a dayes journey of Ground:* becauſe the 70, underſtood not perfectly theſe words, they kept ſtill the *Hebrew* words in the *Greek* tranſlation.

3 *Gen.* 36. 24. *This is Ana, who found out Haiammim, Mules in the deſert:* becauſe the Hebrew word was hard to be interpreted, therefore *Aquila*, *Symmachus*, and *Theodoſion* retaines ſtill the Hebrew word Ἰαμείν.

4. *Deut.* 14. 5. The Chaldy and Arabicke, retaine the Hebrew word *Iachmura*, the *Chamois*.

7. *Canon.* There are many Beaſts and Birds, which the Iewes, farre leſſe the Chriſtians underſtand not; and therefore kept ſtill their owne originall.

1 *Lev.* 11. 18. *Racham*, the Redſhanke: the ſeventy tranſlate it πορφύριον, from the proper colour of it, becauſe they underſtood not what it was.

23 So *Levit.* 11. *Cahath*, the Heron, the 70. tranſlate it ὀνοκρότελον, as they would ſay, *Aſinus crepitans*, *ab* ὄνος *aſinus*, & κροτέω *crepito*, *To make a noyſe:* They gave the Fowle this name, not underſtanding the proper ſignification of it, becauſe it brayed like an Aſſe: if the naturall

Iewes

Iewes underſtood not many of theſe words, farre leſſe the Chriſtians: The Tranſlator ſhould doe well then to keepe thoſe doubtfull words in the Text, and put his Tranſlation in the Margent.

Some[u] words in the Scripture, are either *mediæ ſignificationis*, of a middle ſenſe; *contrariæ ſignificationis*, a contrary ſenſe; or *quæ vergunt in extremũ*, that turne to one of the extreames. A Tranſlator muſt take heed to theſe. Words which are *mediæ ſignificationis*, theſe the Greeks call ἀφορισα, may be taken either in a good or a bad ſenſe; and they may be knowne eaſily by the ſenſe.

Gen. 3. *And the Serpent was* (*Gnarum*) *the ſubtilleſt beaſt of the field*: here it cannot be tranſlated *the wiſeſt*, (although *Gnarum* be taken oftentimes in a good ſenſe in the *Proverbes*, *Prov.* 19.15.) but *ſubtile*. *Facere ungues*, *To let the nailes grow*, *Deut.* 21. *To pare the nailes*, 2. *Sam.* 19. So *Elevare caput*, *To lift up the head*, in *Gen.* 40. 13. is either to *preferre a man*, or *to hang him*. So *Tranſeat calix*, Mathew 26. *To let the cup paſſe over*. But *Lam.* 4. 21. *To drinke the cup*: So *Numb.* 33. 3. *With a high hand*, that is, *preſumptuouſly*: but *Exod.* 14. *With a high hand*, that is, *couragiouſly*: *Onkelos*, with *an uncovered head*, that is, not being aſhamed, for they that were aſhamed covered their heads.

Words which have a contrary ſenſe, may eaſily be known, as *Bleſſe God and die*, *Iob* 1. Here it might be eaſily underſtood, that the contrary is meant, that is, *Curſe God*. So *De.* 22. 9. *Ne forte ſanctificetur plenitudo ſeminis*, *i.e. polluatur*. Leaſt thou defile the increaſe of thy ſeed. So, 1 *King.* 21. 12. *Naboth had bleſſed God*: that is, *he curſed God*. So 1 *Sam.* 14. *Cedo innocentem*, that is, *the guilty*.

When they tend towards the extreame, then they ſhould be moſt taken heed unto.

Gaon, ſignifies firſt, *Excellency*; and then *Pride*, *Pro.* 8. 14. Here we muſt take heed how to tranſlate the word,

Canon.

u *Seal. in Elench.*

for they that are excellent men, fall soone into pride. So *Shata, to drinke*, signifies, to be *merry to sobriety*, *Gen.* 43. 34. and be *drunken*, *Gen.* 9: because men when they are merry, if they take not heed, may fall into drunkennesse, therefore the Translator had neede to make the difference of these two.

In bonum. *In malum.*

Canon.

A Translator is not to adde a word to the Text, but where the sense urges it.

1. *Levit.* 24. 11. *And the Egyptian blasphemed (the Name of) God*: they adde this word (*Name*) whereas *Hasham* signifies *God*, so that nothing should be added.

השם

Pro Iehova, Shem est nomen Dei.

2. *Gen.* 4. 11. *And Cain spake to his brother Abel*: he sayes not *& dixit (illa) Cain. So it was when they were in the field*: somethings is understood, but should not be supplied, because the holy Ghost hath not expressed it. The Latine Interpreter supplies, *Egrediamur foras, Let us goe forth*: The Samaritane Coppie supplies, Διελθωμεν εις το πεδιον, *Let us goe to the field*. But *Targum Ieruf.* supplies a long reference.

x *Hierom. lib. de quæst. Heb.*

Mark. 8. 12. *If there shall be a signe given to this Nation.* Nothing should be supplied here (as some profanely doe) *Let me not be God*, or such.

Quest. How shall such sort of speeches be supplied then?

Answ. Some have translated them by simple affirmations, but it is better in a Translation, that the speech be kept still, without any supply, for then the grace of the speech is more perceived.

1. *Example.* *Exod.* 9. 31. *And the wheate was hidden* (in the ground) *and the Barley was in the eare*. This supply, hidden (*in the ground*) is contrary to experience, y For in no Countrey there is such difference betwixt these three; that is, the Flaxe bolled, when the wheate is hidden in the ground, and the Barley in the eare; therefore it should be translated, *And the Wheate was* * *not shut out*.

y *Drus. in Exod.*

* *Serotinum.*

Canon. In a Translation, wee must shun that which hath the shew

shew of any hyperbole as farre as we can, either in *excessu*, or *defectu*.

In excesse; *Esa.* 49. 12. *And they shall come from China.* * This Translation is somewhat hyperbolike, therefore *Iunius* translates it from *Sinai*.

Deut. 3. 11. *His bed was of iron*: but *Haskumi* sayes, *His castle was of iron.* This translation is hyperbolike therefore to be avoided.

So when it is hyperbolike in defect.

And *Gammadim*, *Eze.* 27. 11. was upon the walls * Some translate it Pigmees, *homines cubiti*, *No longer nor a cubite*: but because this is an hyperbole in defect, wee should shunne it.

In translation, we must take heed, what sort of people the phrase hath relation to.

Ὀψὲ τῶν σαββάτων, in the end of the Sabboth, *Math.* 28. 1. This speech hath relation to the forme of the Greeke, and not of the Hebrewes: for the Iewish Sabboth began in ἑσπέρᾳ, in the evening: and the Greeks, in πρωΐ, in the morning, *Mark.* 16, hath relation to the Greeks, and not to the Iewes: therefore πρωΐ should be translated *Serum Sabbathi*, the last part of the Sabboth, according to the Iewes. When the Sabboth was ended; but according to the Greekes, in the beginning of the Sabboth: for their day began in πρωΐ, in the morning, *Act.* 18. 23. ἀπὸ πρωΐ ἕως ἑσπέρας *à mane ad vesperam*, from the morning to the evening.

In a translation wee must labour to keepe the proper phrase of every language.

Ephata, be thou open, *Marke* 7. translates it διανοίχθητι *adaperire, be thou opened*: but the Greeke phrase hath it ἀναβλέπειν, *videre, to looke up*: *Mark.* 7. 11. The Hebrewes say, *Gifts blind the eyes of the open*; but in our language he is said to be open, whose eye-lids are not shut, although he see not.

* *Scaliger in Emend.*

a *Haskumi.*

* *Sbindl. Pentag.*

Canon.

Confir.

1. *Example.*

2. So the Syrian phraſe calls a *Sinner*, *Hajah*, *Debitor*, and *Sinne is debt*, *Matt.*23.16. following the Syriacke cals them ὀφειλήματα, *Debts*: but *Luke* following the Greeke, calls them ἁμαρτίας, *Tranſgreſſions*.

3. *Math.* 6. *When yee doe Iuſtice*, in the Syriacke: in the Hebrew, *When ye breake your bread*: in our language, *When ye give your almes*.

4. According to the Syriacke phraſe, *Luk.*1.66. *All that heard it, laid it up in their hearts*, but *Luk.*7.39. *They thought of it*.

5. So, *Luke* 2.28. *He tooke him in his hands*: the Syriacke, *In vlnis, in his armes*. So the Hebrew will ſay, *The whole earth was of one lip*, *Gen.* 11. The Greekes στόμα *One mouth*: and we, *Of one language*.

6. So the Chaldæans and Aſſyrians ſay, *Luke* 15. *I have ſinned againſt the heavens*: but the Hebrewes and the Greekes, *Againſt God. Vir linguæ nequaquam erit ſtabilis*, *Pſal.*140. *the* Chaldy ſayes, *A man who ſpeakes with the third tongue*, having a tongue like a Serpent, which *ſtings three at once*, to wit, *himſelfe, him to whom, and him of whom*, *Eccleſiaſticus*, 20.16. *Lingua tertia commovet multos*: *A man with the third tongue ſtirreth up many*.

CHAP. VI.

Of the fifth Helpe.

Ἰουδαϊκότητα *or Cuſtomes proper to the Iewes.*

Canon. THeir Cuſtomes wer e either Eccleſiaſticke or Politicke: Eccleſiaſtick were thoſe that concerned the time of Gods worſhip, the place where he was worſhipped, the perſons who worſhipped him, either at Ieruſalem, or any other place where the Iews were reſident for the time, and the manner how he would be worſhipped.

SECTION. 1.

Of their Ecclesiasticall Customes.

Of the time of the day that God appointed for his Worship. Canon.

GOD appointed a time for his dayly worship in all Ages.

The times that God appointed for his worship were either daily, weekely, monthly, or yearely.

*Act.*10.9. *Peter went up about the sixt houre to pray.* Confir.

They had three times appointed for prayer: the morning, the sixt houre, and the evening, borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Passeover was to be killed betwixt two evenings: then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which came neere to the sixt houre, was called the mid-day sacrifice: and from this they borrowed their Prayer at the sixt houre, *Act.*10.9. From the morning sacrifice their morning Prayer, *Acts* 2.15. From the evening sacrifice, their evening Prayer, *Act.*3.1. Illust.

Paragr. I.

Of the Sabboth.

GOD separated the Sabboth from all other dayes of the weeke for his worship. Canon.

*Esa.*58.13. *Call the Sabboth a delight, to consecrate it as glorious to the Lord, &c.*

They had a preparation to their Sabboth called παρασκευη. *The preparation.* This was called *Gnereb Hassabbath, Vespera Sabbathi, The evening of the Sabboth.* Illust.

They had before this *Preparation*, *Luke* 23.54. [b] their παρασκευὴ, *Their fore preparation*, *Mat.* 27.62. This began in the morning, and lasted untill the sixt houre.

Secondly, their παρασκευὴ, *largely taken*, *Ioh.* 16.24. This began after the sixt houre.

Thirdly, they had [c] προσαββάτου, *The approaching of the Sabboth*: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called παρασκευὴ.

Fourthly, [d] πρόσταξις σαββάτου, *Introitus Sabbathi*, *The entrance of the Sabboth*, as *Iosephus* cals it.

They [e] had a tradition, that they might go no further upon the preparation to the Sabboth, then three *Parsæ*, every *Parsa* containing foure miles. This they did, least comming home to late, they might not have leysure enough to prepare things for the Sabbath.

Their Sabboth day naturally began in the morning.

1. b Scalig. in emend. ex Ioseph.
2.
3. c Ioseph. de antiq. Iud.
4. d Ioseph. de antiq. Iud. e In lib. Mos. Drusl. 1. animad.
5.

Canon.

There are two sorts of dayes set downe in the Scripture, naturall and artificiall. A naturall day is the space of twenty foure houres, measured by the presence and absence of the Sunne: the presence of the Sunne is called the day; and the absence of it is called the night.

An artificiall day is from the Sunne rising to the Sun set, and it is distinguished in twelve inequall parts, according to the lengthning or shortning of the day: Christ saith, *Ioh.* 11.9. *Are there not twelve houres in the day?*

The naturall day began in the morning, because day was created before night was, for the first thing that God created was light, therfore that darkenesse that covered the face of the deepe before light was, it was not the first night, it was but a point of time, and not any part of time, unlesse we will say with the Heathen, that this *Chaos* was frō eternal, which is Atheisme to grant. Time is the measure of motion, and the originall of time is light, for it began with the light, and shall end with it,

Revel.

*Revel.*10 6. *Vntill there be no more time*, that is, motion and light that make time.

Obiect. But it ſeemes that the evening beginneth the day, *Gen.*1. *And the evening and the morning was the firſt day.*

Anſw. The evening is the end of the light here, and the morning is the ending of the night; therefore the evening here is called *gnerebh*, from *gnarabh miſcere*, becauſe it is mixed partly of the day, and partly of the night, and it is as well the end of the day, as the beginning of the night. The morning began after midnight, as the evening after midday when the Sunne was declining. There is a threefold morning: firſt, when there is more darkeneſſe than light; the ſecond, when there is a like light & darkneſſe; thirdly, when there is more light than darkeneſſe: the firſt morning belongeth to the night going before; the ſecond ſtandeth as a midſt betwixt day and night; and the third belongeth to the day following. Theſe three are cleare out of the Evangeliſts as they are ſpeaking of Chriſts riſing, when the women roſe to go to the Sepulcher, *Mat.*28.1. ſaith, *In the evening of the Sabboth while as it began to dawn to the firſt day of the week*, here is the firſt morning, when there is more darkeneſſe than light: but *Mar.*16.1. ſaith, *Early in the morning the firſt day of the week*, when there was now more light than darknes.

Canon. The Sabboth had many priviledges which no other day had.

Illuſt. Firſt, the antiquity thereof: ſecondly, it was written with Gods own finger: thirdly, there was a more exact reſt obſerved in it; therefore it was called a Sabbath of Sabboths, and *Malcuth, regina Sabathorum, The Queene of reſts.* Vpon other holy-daies they might dreſſe meate but not upon this, *Exo.*12. 16. Hence in their Proverbs, *Qui parat in παρασκευὴ σαββάθῳ, veſcetur in Sabbatho, He that prepares his meate before the Sabboth, ſhall eate on the Sabboth.* Fourthly, Gods owne diſtinction, rayning,

Duplex ὀψία, 1. inclinantis ſolis que a meridie incipit, the Greekes cals δειλὴ. πρωΐαν, 2. *ſolis horizontem ſubeuntis*, this they call ὀψιαδειλὴν,

no Manna that day. Fiftly, other holy dayes were memorative, or figurative onely; but this was both memorative and figurative (as *Bellarmine* markes.) Sixtly, other feaſts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabboth, *Luke* 18. 12. *I faſt twiſe in the Sabboth*, that is, in the weeke.

g *Shind. Pentag.* ᵛ *Rabbi Aquiba.*

For the excellency of the Sabboth, g they compare it to a Queene: ᵛ the three great feaſts, they compare them to the Concubines; the daies betwixt the firſt and the ſeventh of the two great feaſts, they compare them to the handmaids, becauſe they were but halfe holy daies.

Canon. The Sabboth day was inſtituted for reſt.

Illuſt. In the Sabboth there is an internall reh, and an Externall. The internall reſt, they called it *Sabboth Haſud, Sabbathum ſecretum, The ſecret reſt.* The External reſt is, when men reſt from bodily labour, but give not themſelves to the worſhip of God: this may be called the Sabboth of the Oxe or of the Aſſe: but when they neither reſt the externall reſt nor the internall, it may be called the Sabboth of the golden Calfe: (*The people ſate downe to eate and drinke, and roſe to play*, 1 *Cor.* 10) When they worſhip God in ſpirit, then it is the Sabboth of the true Iſraelite, to theſe it was called *Deſiderium dierum, the deſire of dayes.* h *Iohanna*, when the Sabboth day approached, put upon him his beſt apparell, and ſaid, *veni ſponſa mea, come my ſpouſe*: hee was as glad of it, as the Bride-grome is of the Bride.

1.

2.

3.

h *Druſius ex hakuma.*

The whole Sabboth was ſpent in holy exerciſes.

Canon. Their weeke day they divided in three ſorts of exer-

Illuſt. ciſe; the firſt, *At Tephillam, orationem*, Prayer: the ſecond, *Ad torah, legem*, the Law, the third, *Ad malacha, artificium*, to handy craft.

Canon. The Sabboth hath ſome exceptions from it, for in ſundry caſes they might worke in it.

A Negative precept binds more ſtrictly, then an affirmative; therefore the affirmative of a negative can have no exception: but the negative of an affirmative, bindes not ſo ſtrictly. *Illuſt.*

This is a negative, *Exod.* 20. *Ye ſhall not bow before an Idol*: the affirmative of it is this; *Yee ſhall bow before an Idoll.*[i] This affirmative (ſay the Iewes) can have no exception (*Vſque ad corrigiam calcei*;) that is, if a man were ſtanding before an Idoll, it were not lawfull for him to bow himſelfe to tye the latchet of his ſhooe before it, although it were not his purpoſe to worſhip it. [i] *Scaliger in Elench. ex Talm. Ieruſ.*

This is an affirmative, *Exod.* 20. *Ye ſhall keepe the Sabboth*: the negative of it, is; *Ye ſhall not keepe the Sabboth.* In many caſes it was lawfull for them to breake the Sabboth For God bids the Iſraelites compaſſe Iericho ſeaven dayes, then they muſt march upon the Sabboth: Here Gods command breakes it. 2. Servile workes might be done for the honour of God that day, as the Prieſts killed the beaſts for ſacrifice, and circumciſed their children that day. 3. Workes of neceſſity might be done that day, as a man might eaſe nature, which could not have beene done without a ſervile worke; for they behooved to carry a paddle with them to digge a hole in the ground, and to cover their excrements, *Deut.* 23. 13. which were all ſervile things.

When they were in the Wilderneſſe, they might travell no further than 2000. paces upon the Sabboth. *Canon:*

There was two thouſand cubits betwixt the Iſraelites (when they marched) and the Arke, *Ioſ.* 3. 4. ſo betwixt their tents and the Arke when they reſted. This was called a Sabboth dayes journey, and afterward ſo much ground kept ſtill the denomination of a Sabboth dayes journey, *Act.* 1. 12. This was called *Techom Sabbath, terminus Sabbathi, The bounds of the Sabboth.* But when they came to Canaan, they might travell upon the Sabboth, as *Illuſt.*

as far as was betwixt their houses and their Synagogues.

There were some Ceremonies, which they kept no longer then they were in Egypt, as, *To eate the Paschall Lambe standing, with their loynes g rded, and their staves in their hand*; *Exo.*12.3. so to take a Kid, or a Lambe for the Passeover in Egypt: but after they were bound only to take a Lambe: *Therefore he is called the Lambe of God, who takes away the sins of the world, Ioh.*1.29. Secondly, some Ceremonies they used only in the wildernesse, as, they might have no steps to go up to their Altar, but the Altar of the Temple had steps: so this place of ground they did observe onely in the Wilderneſſe.

They had [k] *Additamentum Sabbathi*, when they added a part of the week day to the Sabboth: in this time they light a Candle, which they called *Haphdala*, *The candle of separation*, which burnes all the time of the separation.

The [k] Iewes of *Tyberias*, because they dwelt in a low valley, and had not so long a day as these who dwelt in the mountaines, *Addebant de profano ad sacrum*, they took from the profane, and joyned the holy: but the Iewes who dwelt in Saphar, which stood upon the hill, and had a longer day; they say of them, *Detrahebant de sacro, & addebant ad profanum*, they tooke from the holy, and joyned to the profane: but the Iewes of Tyberias were most approved, *Quia satius est addere de profano ad sacrum, quàm demere de sacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and to joyne to profane. The whole weeke tooke denomination from the Sabbath, as the whole moneth was called *Kodesh*, from the *change of the Moone*: they say, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twise in the weeke.* As the Pharisee said, *I fast twise in the weeke.*

The first day of the weeke was called [l] *Mognale Sabbath, ascensio Sabathi*, the ascension of the Sabboth: and the

[*] *Tosepheth Sabboth.*

[k] *Lib. Musar.*

[l] *Talmod. lib. Musc.*

the last day of the weeke, was called *Motzi Sabboth, exitus Sabbathi*, the end of the Sabboth: and they say, that the week *ascendit cum dïun & exit in dïon* that is, begins with the first day of the weeke, and ends with the last.

m *Dïun* is written thrise, and thrise *Dïon*: because the *first* day of the weeke is called *Dïun*; the second *Dïon*, &c.

m Talmud. tractatu de bagiga.

n The Spanish Iewes kept their fast in *Dïun* and *Dïon*, that is, the *first* day of the weeke, and *fourth*: but the Iewes of Germany keepe it in *Dïon*, the *second* day, and end it in *Dïon* the *fourth* day of the weeke.

n Buxtorf. Tiberias.

The Iewes were first great breakers of the Sabboth, *Neh.* 13. 19. then they became superstitious in keeping of it; and thirdly, they became ridiculous.

Canon.

They became superstitious, they would not fight upon the Sabboth to defend themselves from their enemies, 1 *Mac.* 2. 24. contrary to their owne Canon, *Periculum animæ pellit Sabbathum*: The danger of the soule breakes the Sabboth. Ierusalem was twise taken upon the Sabboth, because they would not defend themselves that day; first by *Ptolomie*, and then by *Pompey*.

21

o P. Cunæus de rep. Iud.

They were not so superstitious in the dayes of Christ, *Luke* 14. 5. but that they would have pulled a Beast out of the pit upon the Sabboth, but would not pull the eares of corne. p Afterward they made a Canon, that it should not be lawfull to pull a Beast out of the pit upon the Sabboth.

p Buxtorf. Synagoga Iudaica.

Then they became ridiculous, q for they held, that there is a flood called *Sambasion*, or *Sambation*, which runs all the weeke, and stands upon the Sabboth; but where it is, they cannot tell.

q Ioseph. de bel. Iud. l. 7.

3.

Nota.

Every seventh day they rested from their labours; secondly every seventh yeare the ground rested: this was caled *Sabbathũ terræ*, the Sabboth of the land. Thirdly, every seven seventh was the Iubilæan Sabboth; then all

all debts were pardoned, prisoners released, lands morgaged, restored to the right inheritors. Fourthly, the great and eternall Sabboth, *Rev.* 14. *When wee shall rest from our labours*: This Sabboth comprehends all these; we shall *rest from our labours, the ground shall rest, being no more subject to vanity*, Rom. 8. *We shall be no more prisoners to sinne nor Satan*: Wee shall be restored to the heavens which wee have morgaged, and all our debts shall be payed. This is *Sabbatum æternitatis*, an eternall Sabboth, *Esay* 66.

Paragraphe II.

Of their new Moones.

Canon. AS God appointed a time for his daily and weekely worship; so he appointed generall feasts, for his monthly and yearely worship.

Canon. Confir. For his monethly worship, Hee instituted the new-Moones, and the first day of each yeare, although after they were corruptly observed.

[r] *Scaliger de emend. temp. l. 8.* The[r] Iewes before the captivitie, kept only the day of the change: *Blow the trumpet in Cæsa, the new Moone.* So *Prov.* 7. *My husband will not come home till Cæsa, the new Moone. Psal.* 81. 3. It was called *Cæsa* from *Casab abscondere*, because then it was obscured by the Sunne; by the Athenians it was called ἕνη καὶ νέα *vetus & nova*; the going out of the old, and beginning of the new; the rest of the Greekes called it τριακάδα, *thirty*, because their moneth had thirty dayes.

Canon. After the Coptivity they were more curious to observe their new Moones, which they had learned in Babel.

Illust. There are three reckonings of the new Moone; first, *In synodo*, in the point of the change: the second, in ἐξανγάσμω, or the time of her waxing: the third, in φάσει, which

which we call the prime. [f] The Iewes after the Captivity kept the change and the prime. The day of the change or the thirty day, was a holy day to them, [t] *Horace* cals this *Trigesima Sabbathi*, but they kept the prime in greatest solemnity. Hence *Col.* 2. 16. *Let no man condemne you in a Sabbath nor new Moone.*

That they might find out the sure time of the change, they fixed a sure period, (to wit) the *Meridionall*, as (the Astronomers doe *in calculo Astronomico*, in the Astronomicall computation) called *Epilogismus lunaris*, the reckoning after the Moone.

Vpon the day of the change, from the mid-day, they counted eighteene houres to the Sun rising, because all this time she was in conjunction with the Sunne: then till the next evening she was waxing twelve houres, all this time shee cannot be seene: the second evening shee is seene, and this time they kept most solemnly.

[u] The Hebrewes in their *Talmud* have an Apologue for this; that the Moone complained in the day of her creation, that shee was not appointed for so good a use as the Sunne, to shine in the day time, but in the night: because of her grudging (they say) that God appointed that she should not shine from the day of her creation, till the sixth day; therefore the first and the second dayes, were ἀσελήνοι, because the Moone shined not on them.

For the observation of their feasts, [x] they had a translation of their dayes.

This Translation was either Lunary, Politick, or mixt of both. Lunary Translation was, when they translated the time from the change of the Moone untill eighteene houres were past. [y] Politicke Translation was that two feasts should not concurre together: this they did *Propter olera, & propter mortuos, For their meate, and for the dead*; because when a great feast fell before the Sab-

both

[f] *Talm. l. bassom anuim.*

[t] *Horac. l. 1. Sat. 9.*

Canon.

Illust.

Apologue.

[u] *Buxtorf. Synagoga Iudaica, cap. 17.*

Whene he Moone shineth not.

Canon.

[x] *Scalig. de emend. temp. l. 3.*

Illust.

[y] The note of the Lunary translation was ☽ 18.

both they might neither dresse their meate upon it, nor bury their dead; and therefore they translated over the solemnities of that day of the Sabbath. This *Translatio feriarum* began in Babell, which was more Marish then Iudæa, and made things to corrupt sooner.

Canon. They translated one day to another, for lesser feasts, and to keepe their feasts distinguished: so that two should not fall in one day.

Illust. A mixt Translation, was, when they had respect both to the Lunary and Politicke Translation; as in συνόδῳ, and ἐξαυγάσμῳ.

The Moone changing the third day of the weeke, that day she must not be kept, for the Lunary Translation of eighteene houres, therefore she must be translated to the fourth day: that day she cannot be kept, because of the Politicke Translation, and the *dies recŭculæ*, wheron a solemne and immoveable feast did fal: therefore it was called *recŭcula*, for the beginning of the yeare, and the new Moone; wherefore they translated it over to the fift day.

גשרר After the eighteene houres were past of the Lunarie Translation, the third day they might keepe it at the ninth houre, and 204. scruples. This they marked with *Gatrod*, signifying the third day, ninth houre, and 204. scruples: the new Moone changing the second day, upon the third day, at this time she might be kept.

Their *Dies recŭculæ* were cast out onely in two months: *Nisan*, & *Tisri*: they marke the *Dies recŭculæ* in *Tisri*, by these three Letters, *ADV*; *A* signifying the first day of the weeke; *D* the fourth; *V* the sixt. They could not keepe the new Moone the first day of the weeke, for the feast of Tabernacles; nor on the fourth day, for *festum Gedaliæ*; nor on the sixt day, for the Sabboth following and the feast of expiation: The feast of the Tabernacles might fall either upon the first day of the weeke, the

ארף

fourth

fourth, or the fixt; therefore the beginning of the new yeere and the new Moone (two movable feahs,) might be kept upon none of these dayes.

The dayes which were cast away in *Nisan*, were noted with the letters *BDV:B* signifying the second day of the weeke; *D* the fourth; and *V* the fixt: the fourth day they might not keepe *Caput anni*, nor the new moone; because of the feast of *Purim*, that fell that day. The fixt day they might not keepe it, because of the Sabboth following. They might keepe it the morrow after the Sabboth, because it was not *dies rejecula*: they might not keepe it the second day, because it was *dies rejcula*, on which *Caput anni* might not fall, & because *Pascha* might fall that day. *Pascha* may fall any day of the weeke, except the day before & after the Sabboth. This *Distriba* shewes the dayes that were cast away, (or moveable) and which were not cast away or immoveable.

בדו

Nota.

		Tsi.			*Nisan.*
Feriæ	*Rejiculæ*	1.	4. 6.	*Feriæ*	2. 4. 6.
	Fixæ	2. 3. 5.			1. 3. 5.

What is the cause that the *Pascha* might not fall the morrow after the Sabboth, as well as the feast of Tabernacles?

Quest.

Because in the preparation to the *Pascha*, there was some servile worke done; which could not be done upon the Sabboth; therefore it was translated to another day. But there was no preparation at the feast of Tabernacles, therefore it might fall the morrow after the Sabboth.

Answ.

Before the captivite, their moneths were thirty days; for whether the Moone changed upon the twenty ninth or thirtieth day, they reckoned ever thirty dayes, according to the Sunne.

After

After their captivity, their months were twenty nine, or thirty dayes, following the course of the Moone, that they might keepe the right point of the change.

Quest. What is the reason that our moneths now have thi ty, and thirty one dayes?

Answ. *Iulius Cæsar*, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, joyned five dayes to the yeare, and made twelve moneths onely, which will have thirty, and thirty one dayes in our moneths.

PARAGR. III.

Of their yearely Feasts.

Canon. THey had three great feasts in the yeare: *Pascha*, *Pentecost*, and the feast of the *Tabernacles*.

The first was called *Hhag Hammatsoth*, the feast of unleavened bread. The second, was called *Hhag Hasshebagnoth*, or *festum Septimanarum*. The third, was *Hhag Hassukkoth Tabernaculorum*: and according to the moneths, the first was called *Festum Nisan*; the second was called *Festum Tisri*; and the third was called *Festum Sivan*: they were called *Regalim* by the Iewes; and by the Greekes they were called μεγάλαι ἡμέραι, *great dayes*.

These two words, *Paragraphe* & *Diatriba* are set downe for distinction of diverse subjects. *Diatriba* signifies the continuation of a matter.

PARAGR. IIII.

Of the Pascha. Diatriba 1.

THe Pascha had a preparation before it, called ἐτοιμασία πάσχατος, *Preparation to the Passeover*: ἀποτειχίζειν, *a cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile worke: for the same cause the Hebrewes called the last day of it, *Gnatzereth dies interdictus*, *a halfe holy day*.

Παρασκευὴ is sometimes taken largely, *Ioh.* 19. 14. *And it was about the sixe houre, and it was the preparation*, and strictly: *Exod.* 12. *Inter duas vesperas, betwixt two evenings.*

The time betwixt the first day and the seventh, they called it *Chol, profanum, interfesti dies, minus sacri*; they were not kept fully holy, as the first and the last; for, in these dayes they abstained from all servile worke, but the dayes betwixt were but halfe holy-dayes, and they might doe servile workes in them.

The last day of the *Pascha*, and the eight day of the Tabernacles, were called *Gnatzereth, Dies interdictus*, and *dies retentionis*: and they illustrate the matter by this comparison: As a kinde friend who hath intertained his friend seven dayes, when he is to goe away, he will keepe him still the eight day, that is, the day of retention to him: So the Israelites, after they had feasted the Lord, (as it were) seven dayes, loath to let him goe, would keepe him one day longer; this is the day of retention.

y *Burtorf. de Synag. Iud. cap. 16. Simile.*

In this feast they read the booke of the *Canticles*, because it treats specially of their conjunction with Christ, which was sealed in the *Pascha*.

Paragr. III. *Diatriba* 2.

Of the Pentecost.

Canon.

THey reckoned fifty dayes betwixt the *Pascha* and the Pentecost.

Illust.

The morrow after the *Pascha* was called Δευτέρα, and the next Sabboth after, was called Δευτεροπρωτον, that is, *The first second*. It was called the *first*, because it was the first of the seven weekes to the Pentecost: it was called the *second*, in respect of the *Pascha* going before. There were fifty dayes betwixt Δευτερον τῦ πασχα, and the Pente-

coſt, and ſixe weekes betwixt δευτεροπρωτον, and the Pentecoſt.

The Pentecoſt fell ever upon the ſame day which δευτερα fell upon, * δευτερα is the firſt day of the *Paſcha*, but δευτερον is the firſt Sabboth after the *Paſcha*.

* Marke the difference betwixt δευτερα πρωτου, & δευτερον πρωτον.

Canon.

They were commanded to reckon fifty daies betwixt the *Paſcha* and the *Pentecoſt*. The Iewes illuſtrate the matter by this Parable. [z] A certaine priſoner begged of a King, that he would deliver him out of priſon: he delivered him, and promiſed after ſo many dayes, to beſtow his daughter upon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? ſo the Iſraelites being in Egypt, God delivered them out of priſon, and promiſed to marry them to his daughter (the Law) within fifty dayes: ſhould not they then diligently reckon the time betwixt their delivery out of Egypt at the *Paſalcha*, untill the *Pentecoſt*? but here is their miſery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

z Buxtorf. de Syn. Iud. cap. 15.

Parable.

The laſt of the fifty dayes of the *Pentecoſt*, was called συνάξις, and πληρωμα των ημερων της πεντεκοστης, *Act.* 2. 1. *Cum implerentur dies Pentecoſtes.* When the dayes of the *Pentecoſt* were fulfilled. The day before the *Pentecoſt* was called συνάξις, it had not ſeven dayes after the day of the *Pentecoſt*, as the other two feaſts had.

Marke the difference betwixt theſe two, * σαββάτων and σάββατον: for σαββάτων with (ω) ſignifies properly the Sabboth, comming from the Hebrew word, which is written with *Holem*, σάββατον it ſignifies the whole weeke, *Levit.* 23. 32. It comes from the Syriacke word, *Sabba contracte* Sabboth; from whence the ſeventy, following the Syriacke makes σάββατον, and τη σαββατη.

* Fuller, Miſcel.

The Samaritans confounding theſe two words; they kept ſeven *Pentecoſts* in one yeare: they were called for this

this ἑβδομαδίτας, *Levit.* 23. *Te shall count seaven Sabbaths to you.* They tooke σαββάθων with (o) for σαββάτων with (ω) and kept seven weekes in stead of Sabbaths, one after another, making up seven Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogy of *David* King of Israel.

a Epiphan. de Mensur & ponder.

PARAGR. III. DIATR. III.

Of the feast of Tabernacles.

Canon.

THE first and last dayes were most solemne, in the feast of Tabernacles.

Confir.

Ioh 7.37. *The last and great day of the feast:* This was called *Hosanna Rabba.*

In this feast they used to hold up branches, which they called also *Hosanna*, *Mat.* 21 9. therefore they said, *Nectte Hosannam tuam, præparato Hosannum tuam.* Hence is that phrase in the Gospell of *Matthew*, *Hosanna filio David*; that is, *We hold up these branches called Hosanna to the Son of David.* If it had beene a prayer, they would have said in the Vocative case; *Save us O Son of David. The heathen called this feast* κραδηφορία, *carrying of branches:* and the Levites who played upon Cymbals at this feast, they derived from *Lyceus*, or *Evio Bacchus*, *Plat. in sympos.*

The dayes betwixt the first and the seventh, were lesse holy-daies called *Mogned Caton*: these the Latines called *interciſi dies*, being a midst betwixt *fasti* and *nefasti*. In this feast they read the booke of *Eccleſiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

A good day, 1 *Sam.* 25. was called by them, a day of joy and feasting, but yet had not such solemnity as the three great feasts, hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus ſuis*, that is, *Made them a feast.*

Parag. III.

Of the counting of their Yeare, and intercalations.

THat the full Moone might fall upon the fourteenth day of the moneth, they institute ὑπτιὴν σελήνης, *saltum lunæ*, the Moone skip, which if they had not done, it would have fallen either ἀπὸ κατὰ, upon the thirteenth or fifteenth day.

Canon.

* *Scal. de emend temp.*

Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolimæas*: deficient, they called *Annus cavus*.

Illust.

The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Casleu*, that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshvan*, and added it to *Casleu*: here *Casleu* had a day more then enough, (for none of their moneths had thirty one dayes.)

Their yeare was ordinary, when *Marcheshvan* had nine and twenty dayes, and *Casleu* thirty, and so through the moneths of the yeare.

Canon.

That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

Illust.

The Sunne exceeds the Moone in his course, eleven dayes in the yeare, by this it comes to passe, that every third yeare, there are thirty three dayes odde, of the which they make up a moneth, calling it *Adar prior*, the first *Adar* of 30. dayes, and they reserve the three odde dayes till the next yeare, and so forth till the nineteenth yeare. These intercalar moneths with the odde dayes, made up the nineteenth yeare of the golden namber, consisting of three hundred fifty foure dayes: so that the Sunne and the Moone met at one just period, as they did

did in the first yeare of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleventh, foureteenth, sixteenth, were intercalar yeares; and the nineteenth yeare, made up the golden number. The eighth yeare was intercalar, because of the sixe odde dayes, reserved from the yeares going before.

Canon.
Scalig. in can. Isag. lib. 3. In digestis Iud. cap. 1. Megillab.

These intercalar moneths were esteemed as but *momentum temporis*, a point of time: and in their civill computation had no use, neither did their Iudicatories iudge in that time.

Illust.

The Iewes illustrate this Canon by this case. *Reuben* was borne in the last day of the intercalar month *Adar*: *Simeon* was borne the first day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Ecclesiasticall Computation; the question is, when must they enter on their inheritance? *Simeon* sayes, he must enter a moneth before *Reuben*, because *Reuben* was borne in the intercalar moneth *Adar*: which was but *momentum temporis*, a point of time: The Iudges ordain, that *Simeon* should enter on his possession a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; because he was borne in that moneth: but *Reuben* shall stay nine and twenty dayes before hee enter, that is; till the first day of the moneth (to wit *Nisan*) before he enter, because the month *Adar* which he was borne in, was but *momentum temporis*, a point of time; and they judged no civill matter in that moneth.

A Programme of the Hebrew Kalender.

Menſis.

Annus.		*Lat.*	*Hebrew*		*Dies*	*Tiſri.*
Mar. 31	30 *Niſan*	1	21		1 Συναγωγὴ, *vel feſtum*	
		2	22	*Hoſanna*	2 *Tabernaculorum*	
		3	23	*Torah*	3	
Apr. 30	29 *Iiar*	4	24		4 *Gedaliæ ieiunium.*	
		5	25		5	
		6	26		6 *Kippurim.*	
May. 31	30 *Sivan*	7	27		7 ἀτζερεθ vel συναξὶς ſeſtà.	
		8	28			
Jun. 30	29 *Thamuz*	9	29			
		10	30			
Jul. 31	30 *Ab*	11	1			
		12	2			
		13	3		*Dies* *Niſan*	
Aug. 31	29 *Elul*	14	4	*Godalia.*	1 τῶν ἀζύμων.	
		15	5	*Pentecoſt.*	2 1 ϑεσπὴ τε πάσχατος.	
Sep. 30	30 *Tiſri*	16	6		3 2 ϑεσπὴ τῆς πεντεκοσὶς-	
		17	7		4 3 vel δευτέρα.	
		18	8		5 4 *Purim.*	
Oct. 31	29 *Marcheſ.*	19	9		6 5	
		20	10	*Expiati.*	7 6	
Nov. 30	30 *Caſleu*	21	11		7 ἀτζερεθ, vel συναξὶς.	
		22	12			
		23	13			
Dec. 31	29 *Tebheth*	24	14	*Paſcha.*		
		25	15	*Taberna-*		
Jan. 31	30 *Shebbat*	26	16	*cles.*		
		27	17			
		28	18			
Feb. 28	30 *Adar*	29	19			
		30	20			
	29 *Veadar.*					

Programma, ſignifieth a table ſo written that it may be read by all men.

Tiſri.
1 *Reïcula.*
2 *Mobilis.*
3 *Mobilis.*
4 *Reïcula.*
5 *Mobilis.*
6 *Reïcula.*
7 *Reïcula.*

Niſan.
1 *Mobilis.*
2 *Reïcula.*
3 *Mobilis.*
4 *Reïcula.*
5 *Mobilis.*
6 *Reïcula.*
7 *Reïcula.*

Looke in the ſecond Paragraphe of this Section, what *Reïcula* ſignifieth.

SECTION. II.

The places appointed for Gods worship.

THE places of Gods worship, were holy, *Instituto & exemplo, By institution and example. 2. Exemplo sed non instituto. By example, but not institution.*

Canon.

Illust.

The temple of Ierusalem was holy by the commandement of God, and by example; because the Prophets and the Priests worshipped there; and Christ and his Apostles in the second temple. By example, but not by institution, as their Synagogues; and προσευχή, their place of prayer.

Deut. 12. 5.

PARAGR. I.

Of the Temple of Ierusalem.

THE temple was divided in three parts; the Court of Israel, the Court of the Priests, and Gods Court. *Ieremy* the Prophet, thrise rehearses these words; *The Temple of the Lord, the Tẽple of the Lord, the Temple of the Lord; Ier. 7. 4.* because the temple was distinguished into three Courts. [b] So the Heathens temples were divided into three courts; the holiest was in the midst, called χάεσον, or *Cella Dei*, the Court of God: the fore Court of the temple was called πρόδομον, or *the Porch*: the last court was called ὄπισθόδομον *the inward part of the Church.*

Canon.

I

Illust.

=

[b] *Turnebus in Varonem.*

Within the holiest of all stood the Arke; 1 *Reg. 8. 9. There was nothing in the Arke, but the Tables of stone.*

Heb. 9. 4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and *Aarons* rod.

Object.

Ἐν ᾗ, *in which*, is expounded *in the which Tabernacle*, and not, *in the which Arke*: Secondly, ἐν ᾗ *is Iuxta, neare*, as well as *within* 2 *Cor.* 13. as *Epiphanius* takes it. Thirdly, they say, that in *Moses* time, all the three were in the Arke, but in *Salomon* time, only the Tables were in the Arke: the Apostle there compares *Moses* and Christ together.

Answ.

De mensuris & ponderibus.

gether. The Apostle makes mention of one candlestick, but there were ten in the Temple, 1 *King.* 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moses placed there:* which the History would not have added, unlesse to note some change; so that in *Salomons* time there was nothing in the Arke but the two Tables: but in *Moses* time, the Tables were there with the Pot, and Rod of *Aaron.*

Canon. 1

In the holiest of all, the Lord did shew himselfe in his glory; to the high Priest once in the yeare; this place was called χρηματιστήριον, because it was necessary for him to goe in there, to consult with the Lord for the people.

Canon.

[d] *P. Cunaus.*

When the high Priest entred into the holiest of all, he carried sundry things with him, First, [d] Blood, secondly, Incense; thirdly, Smoake.

Illust.

He darkned the holiest of all, with the smoake of the Incense when he went in; *Exod.* 33. 20. *For no man shall see the Lord and live.*

In the corrupt times they tooke an oath of the high Priest, when he entred into the holiest of all, least hee should incline to the Sadducees. The forme of the oath was this; *wee adjure thee by him who caused his name to dwell in this house, that thou shalt not change any thing of that we shall say to thee.* [e] There were two who presumed to enter within the holiest of all, who were not Priests: *Pompey* and *Heliodorus. Pompey*, when he came out of the holiest of all, being asked what he saw, answered; *That the house was full of a cloud*, and so it was; for, *The Lord dwels in a cloud*, *Psa.* 18. 11. Therefore they slanderously gave out of the Iewes, that they were *Nubicolæ*, *Worshippers of the clouds.* Before that, *Pompeyes* souldiers beleeved, that either *Apis* or *Iupiter Hammon*, was worshipped in the holiest of all. The second who entred into the holiest of all, not being high Priest, was *Heliodorus*, 2 *Mac.* 3. 37. who was after strucke with madnesse.

[e] *P. Cunæus de rep. Iud.*

In

In the holy place stood the golden Altar, the Table of the Shew-bread, and the Candlesticke. *Canon.*

Vpon the golden altar they burnt the sweet perfumes; it was called *altare suffitus, the altar of incense, Ex.* 37. 25. to signifie how acceptable in the nostrels of the Lord is Christs intercession, & our prayers (*Rev.* 8. 4.) sweetned by it. Contrary to that, was that idolatrous worship, *Et ipsi mittebant ad nasum meũ fœtorem, Eze.* 8. 17. they sent a stinke to my nostrels. The Lord accounts all idolatrous worship, but a stinke in his nose, which he abhorres. The Incense altar had hornes, signifying strength, whence answers were made to the prayers of the Saints. *Rev.* 6. 11.

In the holy place also stood the Table with the shew-bread, on which were 12. loves, representing the 12. Tribes; *Le.* 24. 5. every loafe had a dish of Frankincense upon it, and there lay a paire of Pincers by them, to pinch off the mouled from them, and the golden Candlesticke hung hard by. *Canon.* II.

Here is God stipulating with his people from the Arke; the twelve loaves represents the twelve Tribes standing before them continually; they have the Candlestick, *Exo.* 25, 29. 30. 31. for the word to direct them; they have the Incense dishes, signifying Christs intercession, particularly applying to every one of them; the Pincers signifie the censures of the Church. *Doctrine.*

In this place hung the golden Candlestick, *Exo.* 25. 31. but in the court of the Priests, where Candlesticks of silver, 1 *Chr.* 28. 14. In the holy place were Candlestickes of gold, but in the holiest of all, there was no Candlestick: *The word of God is like fined silver unto his Saints*; Psal. 13. but when they have more and more experience of it, it is *like fine gold to them, Psa.* 19. 10. but in heaven there shall be no teaching of the word there; *For Christ shall give up the kingdome* (as Mediator) *to the Father*, 1 *Cor.* 15.

In the Court of the Priests stood the brazen Altar and the Laver. *Canon.* III.

The

An Altar and a Pillar differeth: a Pillar was of one ſtone, but an Altar of more. 2. Vpon a Pillar they powred oyle onely, but on an Altar they ſacrificed.

The brazen Altar was called *Ariel*: *Exo.* 38. 1. *Eſay* 29. 1. that is, *The Lyon of God*; for even as the Lyon devoureth the fleſh, ſo the Altar of God conſumed the ſacrifices. This Altar was called Gods Table: *Mal.* 1. 2. upon the brazen altar, God had the burnt offering for himſelfe, as it were, to dine and ſup upon, *Pſa.* 50. *If I be hungry I will not tell thee*: the Chaldie Paraphraſt Paraphraſeth it thus; *My ſacrifices and burnt offerings I will not ſeeke of thee to dine and ſup upon.* We ſee, *Iudg.* 9. that the *Wine is ſaid to cheere God in the drinke offering*: ſo may the ſacrifices be ſaid, to be meate to him.

Canon.

Illuſt.

The fire which burnt the ſacrifices upon this Altar, came from heaven, 2 *Chro.* 7. 1. both when the Tabernacle was erected, and when the Temple was built: ſo the fire came downe from heaven upon *Elias* his ſacrifice, 1 *Kin.* 18. 28.

God looked upon Abel and his ſacrifice, Gen. 4. 4. *Aquila* tranſlates it, *He ſet it on fire.* This fire which was in the Tabernacle, the *Iewes* hold, that it was taken up to the heaven againe, when the ſecond fire came downe into the Temple.

This fire was not in the ſecond temple: wherefore it is but a fable of the Iewes, 2 *Mac.* 1. 19. that *Ieremie* hid it in the ground, and that after the Captivity it was found againe.

The fire in the firſt Temple, was *Divino divinus*, altogether holy: the fire in the ſecond Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire; (and came not from heaven) yet the Lord accepted of the ſacrifices burnt by it, and it was ſtil kept in, as the fire of the firſt temple was: but the third fire which *Nadab* & *Abihu* offered, was *humanus*, humane. The firſt fire, the Hebrewes cals *Gneſjona cæleſtis*, heavenly, but this laſt fire, they call *Zar, alienus*, a ſtrange fire.

They inſtituted in the dayes of *Nehemiah* by lot, *Nehe.*

10.

10.4. a time, when the people should goe forth to bring wood for fire to this Altar: This feast, *Iosephus* calls ξυλοφορεια *the feast of wood carying*: those who offered their sacrifice here, had the wood and the salt for nothing. *Ioseph de antiq. Iud.*

The Heathen were Gods Apes, in keeping in their vestall fire, which they say came from heaven: If it were put out as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glasse, and so kindled it againe, as the Poet testifieth.

Adde quód arcana fieri novus ignis in æde.
Dicitur, & vires flamma refecta capit. That is; *Ovid. in lib. Fast.*

Adde, How tis said, that in the privie Romes
New fire is made, and strong the flame becomes.

When the Kings of Persia died, the holy fire was put out; but when our King, the Lord Iesus Christ died, the Sunne in the Firmament was blacke, and put out as it were. *Doctrine.*

The Priests, after they had offered the sacrifices upon the brazen Altar, then they offered Incense upon the golden Altar; *And the people stood without, praying and waiting, in the meane time,* when he should come forth.

So Iesus Christ our great high Priest, hath offered himselfe once a sacrifice for us upon the brazen Altar, the Crosse; and is now at the Golden Altar, interceding for us: he cannot then be sacrificed againe (as the Papists would) therefore we that are standing without let us looke shortly for his comming againe. The faithfull have waited for three sorts of Christ his comming, First, for his comming in the flesh: secondly, for the comming of his Spirit: and thirdly, for his comming in glory. *Doctrine.*

None might goe to the golden Altar to offer Incense, but

but he who might goe to the brazen altar to offer sacrifice, therefore none may be a Mediator of intercession, but he who is a Mediator of redemption: if *Vzziah* had beene a Priest, he might have had good shift for himself, that he was a mediator of intercession at the golden altar, but not of redemption at the brazen altar.

There were foure, who dishonoured this brazen altar most. First, *Ahaz*, 2 *Kin.* 16. 10, who caused to remove it out of the owne place, and set the altar of *Damascus* in place thereof. The second were those who killed *Zachary*, *Luke* 11. 51, not farre from the altar. The third was [h] *Iannes*, the predecessor of *Iaddus*, the high Priest, who slew his brother *Ios.* and sprinkled his bloud upon the altar. The fourth was *Pilat*, *Luk.* 13. 11. who mingled the bloud of the *Galilæans*, with their sacrifice upō this altar.

h *P. Cunæus.*

In this Court of the Priests stood the brazen Laver, which was made of the womens brazen Looking-glasses, *Exo.* 38. *Iohn* (*Rev.* 4. 6.) alludes to this when he saies; *I saw a sea of glasse before the Throne.* When the Priests and the people were multiplied, *Salomon* made ten Lavers, 1 *King.* 7. 38. 2 *Chro.* 4. 26, to wash the sacrifices, and another great vessell to wash the Priests: so in the Tabernacle, there was but one Candlesticke; but in the Temple there were tenne, becaus it was much more spacious, it behooved to have moe lights. In the dayes of *Moses*, the yeares of the Levites, when they entred to their office, were reckoned from twenty five to thirty; but in the dayes of *David*, 1 *Chro.* 23. 6. the people increasing, the Levites would not have sufficed; therefore *David* changes the time of their entry, into twentie yeares. So there were but two silver Trumpets in the Tabernacle, but there were an hundred and twenty Priests sounding with Trumpets in the Temple.

Canon. IIII.

In the outward Court, (where the women worshipped) stood *Gazophylacium*, or *Corban*, the *Treasury*, which

Luke

Luke 21.4. is called Δῶρα τοῦ Θεοῦ, *The gifts of God*, because it contained the gifts offered to God. The Iewes called it *Kupha schel tzedaka, arca justitiæ*, the chest of almes (for they called their almes their justice. *Matt. 6.*)* and the Hebrewes say, that it had written about it this Proverbe of *Salomon*, [*The gift which is given in secret, pacifieth wrath, Prov.* 21.14.] teaching them, that they should not blow a Trumpet as the Pharisees did when they gave their almes, *Mat.6.* 2. but secretly convey it into *Corban*, or the Treasury.

* *Talmu. lib. Tchillin.*

The second Temple in outward glory, was farre inferior to the first Temple.

Canon.

The gift of prophecie, and *Urim* and *Thummim* were in the first temple; but in the second temple, nothing for a long time, but *Bath col, filia vocis*, an Echo was heard. 1.

In the first temple they had the holy Oyle, which annointed the high Priest: but in the second temple they wanted it, and the high Priest was called, *Vir multarum vestium, The man with the many cloathes.* 2.

In the first temple was the holy fire, but not in the second. 3.

The first temple was but once polluted; but the second temple was thrise: first, by *Antiochus*; secondly, by *Pompey*, thirdly, by *Cassius*, and yet, *The glory of the second temple, was greater than the glory of the first, Hagg.* 2.10. 4.

The first temple was destroyed for three sinnes (i say the Iewes) for Idolatry, Incest, and shedding of Innocent bloud. But the second temple, they say, was destroyed, *Propter sinnath chinnam, odium immeritum, undeserved hatred*; and because this sinne is not yet expiate, therefore they say the building of the second temple is deferred; but they forget the crucifying of our Lord which was the cause why there was *not a stone left upon a stone in it, Luke* 21.6. ‖ *Buxtorf. de abbrev.*

How

Queſt. How differed the temple of Ieruſalem from other temples.

Anſw. *Locus, a place,* is conſidered two manner of wayes.
k Scotus. k 1. *Locus ut locus,* a place that is only a place, *& locus ut ſic,* a place in ſuch a reſpect, (as the Schoole men ſpeak.) The temple of Ieruſalem was *Locus ut ſic,* that is, it was *Medium divini cultus, A meane of Gods worſhip*: it was a part of their ceremoniall worſhip, and a type of the bodie of Chriſt, as he ſayes himſelfe; *Deſtroy this Temple*; therefore they were bound to ſet their faces towards it when they prayed. Our temples are but *Loci ut loci*, they are not a part of the worſhip of God, nor types of the body of Chriſt, neither are we bound when we pray to ſet our faces towards them. They are called places of prayer only, becauſe the Saints meete there, and if the Saints meeting were not in them, they were but like other common places. The temple of Ieruſalem ſanctified the meeting of the Saints, but the meeting of the Saints ſanctifies our temples; they might not buy nor ſell in the temple of Ieruſalem, becauſe it was the houſe of Prayer: that Morall reaſon obliges us now, no man may buy nor ſell in our temples, becauſe they are houſes of Prayer.

Ioh. 2. 19.

1 King. 8. 48. Dan. 6. 10.

Paragraphe II.

Of their Synagogues.

Canon. THeir Synagogues were holy places by example, but not by command.

Obiect. They are called *Mognade El, Pſal.* 74. 8. which *Aquila* tranſlates *Synagagæ potentis,* the Synagogues of God; then it may ſeeme, that they were commanded by God?

Anſw. It is generally held, That the Synagogues were not in Ieruſalem, till after the Captivity. 2. If the Pſalmiſt ſpeakes there of the Synagogues, then they may be called

led Gods Synagogues, becauſe the Lord approved them, although he commanded them not.

Canon.

The Synagogues were ordered in moſt things, after the manner of the Temple.

Illuſt.

In their ſituation, for, as the Temple ſtood upon a hill, ſo they ſet their Synagogues in the higheſt place of the Towne: and for this they alledged, *Prov.* 8. 2. *Wiſedome hath built her Palaces upon high places.* 1.

In the Temple there was a high Prieſt, and his *Sagan*, or *ſecond* high Prieſt: ſo in their Synagogues they had ἀρχισυναγωγους, as *Soſthenes*; and ſometimes a ſecond Ruler as *Cryſpus*, anſwering to the ſecond Prieſt, *Sagan*: They had Scribes who taught in ther Synagogues; as the Prieſts taught in the Temple. They had in their Synagogue, *Scheliath tzibbor Miniſter Synagogæ, The Clerke of the Synagogue, Luke* 4: as he who delivered the Booke to Chriſt; theſe anſwered to the Porters in the Temple. 2. *Ioſeph. de antiq. Iud.*

In the Temple, the Court of the Prieſts was diſtinguiſhed from the Court of Iſrael. The Court of Iſrael was diſtinguiſhed againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers ſat by themſelves; the men ſat by themſelves in rankes, one above another: And *Iames* ſeemes to allude to this forme; *If there come a rich man, ye bid him ſit up higher: If a poore man, ye bid him ſit downe lower, Iam.* 2. 2 3. the women ſat by themſelves, *Zac.* 12. 12. 3.

As in the Temple, the peoples faces were towards the Arke, ſo in the Synagogue they had an Arke, wherein they kept the Booke of God, and the peoples faces were towards it. 4.

As no man might carry through the Temple any veſſell or burden, *Mark* 11. 16. So no man might carry through the Synagogue a burden or veſſell. 5.

There was great devotion required of them, who entred into the Synagogue to worſhip.

They

Illust.

l *Buxtorf. de abbrev.*

They wrote about the doores of their Synagogues, *Psal.* 118.20. *Hæc est porta Domini, justi intrabunt eam, This is the gate of God, the just shall enter in thereat.* And againe, *Precatio sine intentione, est sicut corpus sine anima. Prayer without intention, is as a body without a soule.*

Paragr. III.

Of their place of prayer.

Canon. 3. *Confir.* 1

They had a place wherein they prayed onely. *Act.* 16.13. It is called προσευχὴ: in the Syriacke, *Domus orationis, A house of Prayer.*

m It was a place, different from their Synagogues and the temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures, in the temple they prayed, interpreted the Scriptures, and sacrificed. This might properly be called an Oratory.

m *Epiph. tom.* 2. *lib.* 3. *c.* 80.

2

Their Synagogues were onely within the Cities, but these places of Prayer were without the Cities, *Act.* 16.13.

3

The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: n but in their house of Prayer after the Prayer was ended, they might doe any civill worke. He to whom the προσευχὴ, or house of Prayer belonged, was called o *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius ὁ προσευχῆς*, the Apple-seller over-seer to the Oratory. The learned thinke, that he was called *Pomarius*, because he sold apples in it. p The Iewes used to give almes, and the poore using to come there to receive their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Prosenche* degenerated, and

n *Epiph. tom.* 2. *l.* 3.

o *Druf. in Mat.*

p *Adr. Turn. adverf. l.* 6. 19.

and they thought basely of it. In which sense *Iuvenal* takes it, when he saith, *Satyr.* 5.

In qua te peto proscucha.

The oratory where I use to seeke you.

Paragraphe IIII.

Of the Temples built without Ierusalem, neither holy by example nor institution.

Canon.

GOD expresly commanded, that there should be no Temple built for his Worship, but in the place which he should chuse.

There were two Temples built without Ierusalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

q P Cuneus. de rep. Iud. & Scal. in Euseb.

The occasion of the building of the Temple of *Samaria*, was this: q *Manasses*, the Sonne in law of *San-Ballat*, affecting to be high Priest in Ierusalem, and being refused, his father in Law built a Temple upon Mount Garizim, and made him the high Priest of it: there they erected a false worship, and separated themselves from the Church of the Iewes.

Hence it was that the Iewes so hated them, and they the Iewes. *Syrach.* 50. 25. *There be two manner of people that mine heart abhorreth, and the third is no people; they that sit upon the Mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.*

Those that sate upon the Mountaine of *Samaria*, were the *Cutthæans*, a people that were brought out of Assyria into Iudæa, by *Salman-assar*; they worshipped God, and the Idols of the land.

The second, were the Philistims, who were meere Pagans.

The third, were the Sichemites, who fled away with *Manasses*, out of Ierusalem into Samaria.

Ioseph.l.12.c.1.

The Samaritans hated the Iewes also: for *Iosephus* testifies of them, when matters went prosperously with the Iewes they said then, they were come of *Abraham.* But when the Iewes were under the Crosse, then they used to derive their pedegrees from Babell, and other Nations.

[r] *Ioseph.l.12 cap. vlt.*

[r] In the dayes of *Ptolomæus Philomater*; *Sabbæus* and *Theodosius*, two Samaritans, kept a disputation at Alexandria; against *Andronicus*, and other of the Iewes, for the defence of their Temple, which stood upon Mount Garizim, and then for the Temple of God, which stood upon Mount Moriah: both parties swearing *by God*, to bring proofes of their assertion out of the Law.

The Iewes brought for them; first the Law of God; secondly, the continual succession of their Priests; thirdly, the Kings of Asia sent gifts to it, and acknowledged it to be the Temple of God.

The Samaritans could alledge for themselves nothing, (and what marvell; *Iohn* 4. *For they worshipped they knew not what:*) Therefore the King adjudged them to die, as * *Iosephus* testifies.

* *De bello Iudaico.*

[s] *Tom.1. ad annum Christi 31.*

[s] *Baronius* laboureth to prove out of this Story, that succession is the marke of the Church, against Hereticks and Schismatickes; because they proved the Church of *Ierusalem* to be the true Church by succession onely: but *Iosephus* sets down the distinct arguments, whereby they proved their Church to be the true Church. Hee leaves out the principall argument (the Law) and argues onely succession: locall succession without the truth, is nothing.

Christ (*Iohn* 4.) ends this controversie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ierusalem, men should worship, &c.*

PARAGR.

PARAGR. V.

Of the Temple of Heliopolis.

THE occasion of the building of this Temple was this: *Onias* the fourth, being put from the high Priest hood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, misconstruing the place of the Prophet *Esay* 19.17. taking *Chares* the *Sunne*, for *Heres Destruction.*

See before in Ἀπολογία.

It was not lawfull for them to build a Temple in Egypt, for God expresly forbad them, to *goe backe againe to Egypt*, *Exod.* 13.

Of these two Temples, the Samaritan was the worst: for it was hereticall altogether; it acknowledged not Ierusalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the substance of the true worship with the Iewes; they sent gifts to Ierusalem yearely, but they were schismaticall. Ierusalem was holy, *Et materialiter*, materally, *& formaliter*, formally: Heliopolis was holy *Materialiter, sed non formaliter*: their sacrifice was not acceptable, because it was in the wrong place, but then it was not to a false God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*, the substance of the worship in it, was idolatrous. 1. 2. 3.

The Church of the Iewes worshipped God intirely, and in unity. *They worshipped God*; this distinguished them from the Pagans, who are not of the Church. *They worshipped God intirely*: this distingoished them from the Samaritan hereticall Church. *They worshipped God in unity*: this distinguished them from the schismaticall Church of *Heliopolis.*

SECTION. III.

Of the persons appointed for Gods worship.

Canon. GOD would have select times and places appointed for his worship, so would he also have select persons to minister in his worship.

Confir. *Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell; and the Levites shall be mine.*

Illust. The Priests, before they were admitted to Gods service, behoved to be of perfect age, and then were admitted by a solemne ordination.

PARAGR. I.

Of the ordination of the Priests.

Canon. THe ordination of the Priests was instituted by God with solemne and significative ceremonies.

Conf. *No man takes this honour upon him, but he who is called as Aaron, Heb.* 5. So. *To fill the hand of the Priest*, was to consecrate him.

Illust. 2 It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand, *Num.* 3. 3. to signifie, that he had power then to sacrifice: and from that custome it is, when wee ordaine a Minister, wee give him the booke of God in his hand, to signifie, that now he hath power to teach the word of God.

2. The Hebrewes, *Chanuch initiauit.* This filling of the hand, is usually called consecration: the Greekes translate it τελείωσις, *perfection*, because the Priest was then authorized to doe his office. And this word, *Heb.* 7. 28. is applied by the Apostle to Christ, who was perfited for ever, as our high Priest.

3. This filling of the hand shewes, that none might minister before the Lord, unlesse these things were put in his

his hand, 1 *Kings* 13.13. *Whosoever filled the hand of Ieroboams Priests, he was a Priest sufficient enough for the high places.*

This phrase of filling of the hand, is applied to the Priests of *Iereboam*: likewise, this lets us see, that there may be some outward forme of calling in the Popish Church, and that the first reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling. 4.

Paragr. I.
Of the high Priest.

Canon. Illust.

THe high Priest was a type of Christ in five things. First, in his person; secondly, in his annointing, thirdly, in his apparell: fourthly, in his marriage; fiftly, in his death.

In his person, there must be no blemish in him, *Lev.* 21. 1.

t *Hegesip.* testifies, how *Antigonus* cut off both *Hircanus* his eares, that he might be high Priest no more; if the case should fall out otherwise, and the Iewes should recover their liberty againe. t *Hegesip. l. 1. excid. Iud.*

u They would admit none to be high Priest, who had a blemish in his body; yet they admitted him to be a high Priest, who was a Sadduce, and denied the immortality of the soule: this was in corrupt times. u *Scal. in l. tripar.*

Antonius the Anchorite, cut off his owne nose, that hee should not be chosen Bishop upon this ground. Hence is that question, *Liceat ne seipsum admutilare.*

x The Heathen observed this also in their high Priest: when the Temple of *Vesta* was burning, *Metellus* the high Priest ranne in to save their *Palladium*, he loseth his eyes in the fire; hee was not permitted to be high Priest any more, for that if they would have no blemish in their sacrifice, farre lesse in their Priest. x *Senec. 4. declam.*

In his annointing: When the Priests were first ordai-

ned, all were annointed, *Numb.* 3.3. But when the order of the high Preſt was once ſetled, onely the high Prieſt was annointed: therefore *Ariſtobulus* the high Prieſt is called the annointed of the Lord, 2 *Mal.* 1. 10. *Aliter in conſtituta Eccleſia, aliter in conſtituenda*; It is one way in a ſetled Church, and other ways in a Church not fully ſetled.

During the ſecond Temple, the Oyle which annointed the high Prieſts, was wanting: therefore [x] the high Prieſt in the ſecond Temple, was called, *Merubba begadim, multiplicatus veſtibus, The man with the many clothes*: They called him not, *The annointed of the Lord*; but, *the man with the many cloathes*: becauſe he had five things peculier to him, which none of the reſt of the Prieſts had; his Breſt-plate, his Ephod, his plate of gold, and his *Pallium*, and Cloake.

x *Rabbi Salomon Levit.* 26.

III. *In his apparell*, he was a type of Chriſt: his Crowne ſignified his kingly office, his *Vrim* and *Thummim*, ſignified his Prieſtly office; and his Bells, his propheticall office.

So Chriſt is ſeene by *Ezechiel*, 9. walking amongſt the midſt of the Angels as a King: cloathed in white, as a Prieſt; and an Inke-horne hanging at his girdle, as a Prophet: as a Prieſt he wore a Myter; amongſt the heathen, the Augures had their *Litius*, like a throwne Turbet; The Emperours had their *Paludamentum*; their robe Royall; and the Kings had their Diadem, or Crowne.

Thou art the holy one of God, *Mark* 1.24. Here is an alluſion to the high Preiſt who had, *Holineſſe to the Lord*, written upon his forehead; therefore he was called, *The holy one of God*, Chriſt our high Prieſt, is *that holy one of God*.

This golden plate was called πετάλον: none might weare it but the high Prieſt, in the day of expiation; there-

therefore *Hegesippus* and *Epiphanius* are mistaken, who thinke, that * *Iames* the Apostle wore this ornament, which was proper onely to the high Priest, and so is *Eusebius* mistaken, who holds him to have beene the high Priest, because he wore a linning stole; then every Priest had beene an high Priest: for during the time of their service, they were bound to weare linning; and out of their service, woollen cloathes, *Ezek.* 44. 19.

* *Hegesippus.*

It is to be marked, that our Lord chose none of the Tribe of *Levi* to be his Disciples, signifying to us, that he was to abrogate the Ceremoniall Law.

The high Priest did two things, τὰ πρὸς θεὸν, *Things which pertained to God*: & τὰ πρὸς ἡμᾶς, *And things which pertaine to us*. The things which he did from God to us, were represented by his *Urim* and *Thummim*: the things which he did from us to God, were represented by his brest-plate, carrying the twelve stones upon it.

PARAGR. II. *Diatriba* I.

In what order the stones were set in the Breast-plate of Aaron.

THE y twelve Patriarches were set in *Aarons* breast-plate, not according to their generations, but according to their births; that is, the free womens sonnes were preferred to the hand-maides sonnes, although some of them were younger.

y *Broughton*, in his translation of places of the Scriptures.

Sometimes the Tribes are numbred according to their age, *Gen.* 33. Secondly, sometimes by the Nobility of their birth: as *Exod.* 28. Thirdly, by the order of grace, as *Iudah* is first set in the Campe, *Num.* 2. 3. Fourthly, by the order of History, as *Sem* before *Iaphet*, *Genesis* 10. Fiftly, the number is onely considered without the order, as *Revel.* 21. For the last is first there, and *Dan* is omitted.

A Programme of *Aarons* Breaſtplate.

REVBEN.	SIMEON.	LEVI.
Odem.	*Pitdah.*	*Bareketh.*
Sardius.	Topazius.	Samaragdus.
IVDA.	ISSACHAR.	ZABVLON.
Nophech.	*Saphir.*	*Jahalom.*
Chalcedon.	Saphir.	Sardonyx. vel Iaſpis.
IOSEPH.	BENIAMIN.	DAN.
Shoham.	*Jaſpech.*	*Leſhem.*
Beryllus.	Onyx, *vel* aſpis.	Hyacinthus.
NEPHTALIM.	GAD.	ASSER.
Sheho.	*Tarſhiſh.*	*Achlemah.*
Achates.	Chryſolite.	Amethyſt.

Lea.

Exod. 29. 10. The ſtones were ſet upon the breſt-plate of *Aarons* ; according to their births.

Rachel.

Bondwoman.

Amongſt the ſixe Tribs who bleſſed upon the Mount Ebal, *Deu.* 27. 11. *Reuben* is not numbred with them. For he loſt his priviledge of Dignity, and birth, and is ſet amongſt the ſix curſers; therefore amongſt the curſers he ſaith, *Curſed is hee who lyeth with his Fathers wife, Deut.* 21. 20. hee as a Prieſt of the family ſhould have bleſſed, but now he curſes.

Doctrine.

Some deprive themſelves both of the priority of birth, and of grace, as is ſeene in *Eſau*, and *Reuben.*

Paragr. II. *Diatriba* II.

How the high Prieſt wore his girdle, and what it ſignified.

THe high Prieſt wore his girdle about his paps, and not about his middle.

Exech.

Exe. 44. 18. *Hee shall not be girded about the sweating places.*

Ionathan, the Chaldy Paraphrast, paraphrases it thus; * *He shall not be girded upon his loynes, but upon his heart*; therefore we see, *Revel.* 1. 13. That Christ is said to be *Girded about his paps*; to signifie the great sincerity and verity which was in his heart: for he was girded with a girdle of verity about his heart. So *Revel.* 5. 6. The Angels are brought in with their girdles about their paps; to signifie the best estate of their Pastors, comming neerest then in sincerity to Christ: but before in the first age of the Church, they wore their girdle about their middle; the more spirituall that they became, their girdle went the more upward.

* *Chaldie Paraphrast.*

PARAGR. II. *Diatriba.* 3.

Of the cloathes which the high Priest wore, when he entred into the holiest of all.

WHen the high Priest entred into the holiest of all, he was clothed, first, with linning breeches next his flesh; secondly, a linning coat, thirdly, a linning girdle; fourthly, a linning myter: These hee put upon him, when he made reconciliation for the Church, in the most holy place: and having finished his service, he laid those cloathes aside there, and never wore them againe, but left them there, *Levit.* 16. 4. 23. These by the Iewes were called *Bidge labham*, *albæ vestes*, white cloathes, but the cloathes which hee wore in the holy place that day, were called *Bidge zahabh*, *vestimenta aurea*, golden cloathes, not that they were all of gold, but because they were finer than the cloathes which he wore when he went into the holiest of all.

Doctrine.

The high Priest laid aside all those ornaments, when he entred into the holiest of all, which signified his Pro-

phe-

Nota phetical, Kingly, and Prieſtly office; and to ſignifie to us, that at the latter day, 1 *Cor.* 15. *Chriſt ſhall give up his kingdome to the father*: he ſhal no more then teach his Church or intercede for her as a Mediator, or rule her as King.

IIII. He was a type of Chriſt in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Thou ſhalt not take a wife that is a Whore, &c. Levi. 21. 7.

Illuſt. He might not marry a Widdow becauſe hee got not her firſt love; *Revel.* 2. 4. The Angell ſpeaking to the Church, ſeemes to allude to this, when he ſaith, *Thou haſt loſt thy firſt love.*

He might not marry a divorced woman, becauſe he got not her juſt love; for although men were permitted civilly to marry them; yet Chriſt teacheth that it was permitted to them, for the hardneſſe of their hearts.

He might not marry a Whore, becauſe he got not her onely love; he might onely marry a Virgin.

Doctrine. Chriſt will have of his Church her firſt love, juſt love, and onely love: therefore, *Pſal.* 74. the Church is called his Turtle-dove; for as the Turtle-dove hath but one Mate, ſo the Church muſt have God onely for her love.

V. He was a type of Chriſt in his death; he who killed a man negligently, fled to the Citty of Refuge, and ſtayed there untill the death of the high Prieſt, and then he was free, *Numb.* 35, 25. Ieſus Chriſt by his death frees us, and ſets us at liberty.

Canon. The high Prieſt had ſundry things common to him, with the reſt of the Prieſts.

Illuſt. There behoved to be no blemiſh in him, ſo neither in them, *Levit.* 21. 7. when they ſerved in the Temple, it was lawfull for none of them to ſerve bare-headed: ſo likewiſe the Flamines among the Romans, ſerved with their heads covered.

So they ſerved bare-footed in the Temple. The Lord ſaid

said unto *Moses*, *Exod.* 3.5. *Take of thy shooes, because the place where thou standest is holy.* [z]Hence they gathered, that they were to stand baefooted in the Temple, because the place was holy. So the Priests of *India* served bare footed, therefore they were called γυμνοποδες, barefooted, and not γυμνοπαιδες, naked children, as *Eusebius* reades it.

z *Targ. Ionathan.*

Scal. in Eus.

The high Priest had his second high Priest, who ministred for him, when he could not minister himselfe.

Canon.

2 *King.* 18. *Seraja the high Priest, and Zephaniah the second Priest.*

Confir.

The second high Priest was called *Sagan*: So he who was next in the Church of Constantinople to the Patriarch, was called πρωτοσυγκελλος, the Primore. [a]*Iosephus* testifies, that one *Ioseph*, the sonne of *Ellem*, discharged the high Priests office for him, when as *Mathias* the high Priest was polluted by a Noctual pollution, that hee might not serve like a high Priest, then his *Sagan*, *Ioseph* supplied his place. These who had this *Gonorrhæa*, were said by modesty of speech, παιδικον τι παθειν, *to have some disease in the body.*

Illust.

a *Iosephus de bello. Iud. c.* 8.

How it is said, that *Annas and Caiaphas were high Priests for that yeare, Luk.* 3.2?

Quest.

[b]*Annas* was high Priest when Christ was borne, *Caiaphas* was high Priest when Christ was crucified: when *Caiaphas* was the high Priest, *Annas* was his *Sagan*, or second high Priest; for they could not both enter into the holiest of al at once, but they changed by courses. So before under the Greekes, the Priesthood was much altered; as under *Antiochus*, from *Onias* to *Iason*, from *Iason* to *Menelaus* his brother.

Answ.

b *Causab. contra Bar.*

But was not the Priesthood changed now, when they Indure Priests but for a yeare?

Object.

There are in government five things; first, *Potestas*: secondly, *Ordo*: thirdly, *Modus*, fourthly, *Titulus*: fiftly,

Answ.

ly, *Vsus, Potestas*, is where there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in government, they being taken away, government cannot stand: *Modus* may be changed (as here, for before the Priesthood continued for the Priests life time,) but now it lasts but for a yeare. The title is changed; by the Law it was by succession, now it is by the election of the Romans: the use is changed, first it was well administred, now it is corruptly used.

As the waters of Nilus run so many hundred miles, a pure and cleare water, yet when it comes neare to the Mediterranean sea, it begins to grow blackish, and somewhat salt, at last it fals into the Sea, and loseth the name: so the glorious Priesthood, which continued so many hundred yeares, begins now to grow blackish and corrupt, and shortly it is quite abolished.

Quest. How is it said in *Mark.* 15.1. *The high Priests consulted*; then it might seeme, that there were moe high Priests at once?

Answ. We must distinguish betwixt the *high Priest* by way of excellency, and these *high Priests*; for the twenty-foure orders of the Priests, which *David* appointed; every one of these ranks had a chiefe Priest, and of these the Evangelist meaneth.

1 Chron. 24.10.

Paragraphe II. *Diatriba* 4.

Of the foure and twenty Orders of the Priests.

Canon.

David instituted foure and twenty Orders to serve in the Temple by course, *Luk.* 1. [c] cals these ἐφημερίας, courses; the Hebrewes cals them, *Mognadim stationes*, stations. *Iosephus* cals them ἐφημερίας fellowships: in every course there was five hundred Priests, and their course lasted from Sabbath to Sabboth.

The chiefe of every one of these courses, were called

[c] Scal. Canon Isagog.

ἀρχιερεῖς

ἀρχιερεῖς, high Priests: and the Hebrewes call them *Roshe abath*, the chiefe of the Family.

d One course might not take the course of another; for they had an ancient Canon, *Every Priest or Levite who shal intrude himself in anothers place, let him die the death.*

d Scal. Can. Isag l. 3. Talm. lib. Megbillah.

Paragr. III.

Of their Sacraments, and first of Circumcision.

HAving spoken of the times, place and persons that God appointed for his worship, we come now to the manner how he would be worshipped, and that was in the Sacraments, prayer and discipline of his Church. The Sacraments were two: circumcision, and the Passe-over.

Circumcision was the seale of the Covenant, to the people of God. *Canon.*

Gen. 17.10. *This is my Covenant, which ye shall keepe betweene me and you.* *Confir.*

Circumcision was instituted by God the eight day. *Canon.*

Gen. 17. *And every male child of eight dayes old among you, shall be circumcised.* *Confir.*

The Hebrewes understand the *eight day*, not full eight dayes, but sixe full dayes, hence they say, that *Dies legis non est à tempore ad tempus, The dayes of the Law are not from time to time*: that is, *Non est a pleno tempore*, that is, *Not from a full time*: So wee say, Christ rose the third day, when he lay not three full dayes in the grave; so we say, one hath a Tertian Ague, when the disease keeps him but one full day. *Illust.*

Luk. 2. 21. *But when the eight dayes were fulfilled, they came to circumcise the child?* *Object.*

This is understood, *De tempore currente, sed non completo.* The currant time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deu.* 15.4. *At the end* *Answ.*

of

of the seven yeares: he meanes not when the seven yeares were compleate, for the rest began in the beginning of the seventh yeare: so that it is better translated in the end of seven yeares; then after the end of seven yeares: (*Min*) is put for (*Beth*) that is, one preposition for another: as *Deut.* 3.3. *Psal.* 62.10.

Circumcision being the seale of the Covenant, it was a fearefull thing to renounce it.

Antiochus (1 *Mac.*) persecuted the Iewes very hotly, and tried them to be Iewes by their Circumcision; they to conceale their Iudaisme, caused to draw their fore skinne: and the Apostle, 1 *Cor.* 7.18. alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might be done by Art, as *Epiphanius* testifies.

Epiphan. cont. hæres.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in Egypt, neglected it also; therefore *Ioshua* cals this, *Iosh.* 5.9. *Opprobrium Ægypti*, the shame of Egypt, when he circumcises them at Gilgal. Secondly, when they denied circumcision; this was called (1 *Mac.* 1.16.) *Opprobrium Antiochi*, the shame of *Antiochus*. Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudæi*, the shame of the Iew, Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudæi*, the praise of the Iew, *Rom.* 2.26.27.28.

1

2

3. *Iudeus εν φανερω, & Iudeus εν κρυπτω.*

4.

Why did the Christian Iewes draw their *Præpuce* in the Apostles dayes, (1 *Cor.* 7.18.) seeing there was no danger of persecution, as in the time of *Antiochus*?

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it: they tooke it as a blot to their Christianity: or the meaning of the place may be, that they should not be discontented that they are Iewes; providing, that by faith they imbrace Christ: for,

for, *There is no difference betwixt Iew and Gentile with Chriſt, Col.* 3.11.

Circumciſion to them, was a ſigne of the mortification of the old man. *Canon.*

Therefore theſe are not circumciſed to the right end, who circumciſed themſelves, either for feare, as *Eſter* 8. 17. *Many became Iewes.* The ſeventie tranſlates it, *Many were circumciſed:* or for covetouſneſſe, as the Sichemites, *Gen.* 34.22. or for credit, as the Egyptians and Edomites. The Prophet *Ieremy* cals theſe (*Ier.*9.25. *Circumciſos in Præputio*; that is, although they be circumciſed in the fleſh, they are ſtill in their *Præpuce*, and uncircumciſed before the Lord. —

They were cut off from the people of God, for the contempt of circumciſion, and not for the want of it. *Canon.*

*Gen.*17.14. *He who circumciſes not himſelfe, ſhall be cut off.* *Confir.*

Therefore the Iewes who bury their infants (who die before the eight day) before the doore of their Synagogues, and not with the reſt, miſtake this place: and ſo doe the Papiſts, who thinke all infants not baptized, to be ſecluded from the kingdome of God: *He who deſpiſeth his circumciſion, ſhall die the death of uncircumciſed Ezc.*28. So he who contemnes his Baptiſme. It was a good decree of the Councell of[f] *Brackara*, which ordained, that thoſe who deſpiſed their Baptiſme and died; and thoſe who hanged themſelves, ſhould be buried together as both guilty of foule murther. Vpon this neceſſity, there were ſome who baptized thē after they were dead, and put their ſacramentall bread in their mouth, as their *viaticum*. When they circumciſe their child, they call him (*Exod.*4 25.) *ſponſum ſanguinum*, a husband of bloud: and they apply the words of *Zipporah* to him, *thou art a bloudy husbād*: becauſe that day they hold, that the child is married to the covenant; and they expound, *Tetigit pedes ejus*: that is, *She hurt, membrum virile eius*; as —

[f] *Concilium ſecundum Canon.*34,35.

as *Touch not my annointed, Psal.* 105. 15. that is *hurt them not*: and his feet they take, *Pro membro virili*, a mans yard, as *Esay* 7. 20. *Pilus pedum, id est, pudendorum*: so the Chaldy Paraphrast, paraphrases the place.

When they circumcise the child, they set a void chaire for *Elias*, misapplying the words of *Malachy*: *Mal.* 4. 5. *Behold, Elias shall come as a witnesse*: and so they call upon *Elias*.

Marke how God in justice plagues them, calling upon *Elias*, because they mocked our Lord and said; (*Mat.* 26.) *He cals upon Elias*.

Canon. They had witnesses in their circumcision.

Confir. *Esay* 7. *Take unto thee faithfull witnesses.* This witnesse was cald *Sandaka, susceptor pueri, & per Synecdochen, Baal berith, Dominus fœderis*, Lord of the Covenant. And they were called *Mecabbalim promissores*, who promised in the childs name also.

Canon. Circumcision had sundry periods of time in the Church, which are to be observed.

Illust. *Scotus* markes well the periods of circumcision; the

Scotus. first period was, from the institution of it, to the time that Christ was baptized; all this time it was *Sub præcepto*, under the Law: and it was *Necessaria & utilis*, necessary and profitable: the second period of it was, from the baptisme of Christ, untill the promulgation of the Gospel, *Goe teach all Nations, baptizing them.* In this period

Matth. 28. it was *Vtilis sed non necessaria*, profitable but not necessary: the third period, from the promulgation of the Gospel, to the destruction of the Temple, (which was the Wardrope of the ceremonies.) In this period, it was *Licita sed non utilis*, lawfull but not profitable: the fourth period, was from the destruction of the Temple, or rather from the councell of the Apostles untill now; then it was altogether (*Phil.* 3. 2, 3.) *Illicita*, unlawfull: then it was concision, and not circumcision.

In

In the firſt period they might onely circumciſe, in the ſecond period, circumciſe and baptize; (for they had yet more regard to circũciſion than to baptiſme:) in the third period they baptized and circumciſed, (now they had more regard to baptiſme than circumciſion:) in the fourth period, they onely baptized.

Firſt, as *Scotus* ſpeakes, it was *Sub præcepto, ſed non ſub conſilio:* Vnder the Law, but not under the counſell: then it was *Sub conſilio, ſed non ſub præcepto,* Vnder the counſell, but not under the Law. When it was *Arbitrary*; 1. It was *Neceſſe eſſe*, needefull to be: 2. It was *Non neceſſe eſſe*, not needfull to be: 3. It was *Neceſſe non eſſe*, no waies needfull.

Paragraphe IIII.

Of the Paſſeover.

THE Paſſeover was a Sacrament, ſealing to them their ſpirituall deliverance by Ghriſt, and their temporall deliverance out of Egypt. *Canon.*

Exod. 12. 14. *And this day ſhall be unto you for a memoriall, and ye ſhall keepe it a feaſt to the Lord.* *Confir.*

In the preparation of the Paſſeover; firſt, g they had *Inquiſitionem fermenti, The ſearching out of the Leaven* upon the foureteenth day of the moneth, from the Sun riſing to the fourth. Secondly, they had *Exterminationem fermenti, The rooting out of the Leaven*, from the fourth to the ſixt houre; in this time they caſt it out of the houſe, and burnes it from the midday; not onely the uſe of it is diſcharged, but alſo the very looking upon it. Laſt, they had *Exſecrationem fermenti, the curſing out of the Leaven:* and they ſay, *Omne fermentum quodcunque, hic eſt in poteſtate mea, quod neque vidi neque abolevi, nullum eſto, tanquam pulvis terræ æſtimator. All the Leaven whatſoever is here in my power, which I neither ſaw* *Illuſt.*

g *Scal. in Prolog. de emend. temp.*

nor have put away, let it be nothing, and let it be esteemed as the dust of the earth.

All the time of this feast, they name not this word, *Lechem*, Bread, lest they should stir up in their children a desire to leavened Bread: (for they used no Bread ordinarily but leavened bread:)[h] So when they speake of a Sow, they call her *Dabar achar*, *another thing*: the Greekes expresse it better, πρᾶγμα ἀλλότριον, *An unhappie thing*. This they doe, lest naming the word *Sow*, their children should long after swines flesh.

h *Elias Levita.*

Doctrine.

As they had a diligent search, to finde the Leaven before the Passeover, to cast it out, not to looke upon it, and to count it execrable which they had not found, and not to name it once; so we should purge out the old Leaven, when we are to eate our Passeover, wee should detest it, consume it, and not let it once be named amongst us.

Causab. cont. Baron.

The Heathen, before they were admitted to the mysteries, they did five things to them: the first, was *Purgatio communis* thn common purgation: secondly, *Purgatio reconditior*, more inward: thirdly, σύσασις, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fiftly, they were called ἐποπται, that is, *Perfect in the mysteries of God.*

Dionysius distinguisheth the whole action of the receiver in three parts: first, Κάθαρσις *Purgatio*, a cleansing: secondly, Μύησις *initiatio*, a beginning: thirdly, Τελείωσις *consummatio*, a perfection. When they first received the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mystery of the Sacrament, it was called *consummatio.*

PARAG.

PARAGR. IIII. *Diatriba* 1.

Of the place where they eate the Passeover.

THE Passeover was eaten at home in their private houses. *Canon.*

Where wilt thou that we prepare to eate the Passeover? and they went to an upper chamber, Mat. 26. 17. *Confir.*

When they killed the Passeover, they sprinkled the bloud of it upon the Altar, *Exod.* 12. but they were to eate it at home in their houses: The most holy things were onely to be eaten in the Temple, as the Sinne offering, *Levit.* 7. 6. but the lesse holy things were eaten in their private houses at Ierusalem. *Illust.*

PARAGR. IIII. *Diatriba* 2.

Of the number which did eate the Passeover, and how many Suppers concurred together.

THere were no fewer than twelve who did eate it, as Christ and his twelve. They used also to joyne twenty together, and they were called the children of the Society. *Canon. Chrysost.*

At the Passeover they had three Suppers concurring together; First, their common supper, with which the Passeover was joyned, and this was the second Supper: the third, cal'ed δεῖπνον ἀπολύτικον, or Dimissory Supper. Christ instituted the Evangelicall Supper after the Dimissory supper, as is proved out of *Matthew*, in the twentie sixth Chaper. *Talm. lib. baahava. Drus. in præt. Scaliger in emend. temp.*

The Christians had their ἀγάπη, or *Love-feast*: and at the first they joyned it with the Lords Supper also, in the Primitive Church.

PARAGR. IIII. *Diatriba.* 3.

Of their common Supper, with which the Passover is joyned.

THE Master of the family in the first supper, takes bread and breakes it; therefore he is called *Botze-* *Canon.* 1

The master of the family, doth 3. things; breakes, blesses, and gives. *Drus. in prater.*

ang, fractor, a breaker: and *Bagnal tzegnuda: Dominus convivij*, The Lord of the Feast: he gives no lesse to every one who sit at Table than an Olive in quantity, and to none greater than the bignesse of an Egge: This was in time of the Passeover.

Secondly, he blesses it, and sayes: *Blessed art thou, O Lord, God, King of the world, who bringest bread out of the earth.*

Talmud. lib. baahava, id est, precum.

Canon.

Confir.

This Sacramental bread was holy, but only in the use. *Exod.* 12. 10. The Lord commanded, *If any of the unleavened bread were left, it should be burnt:* Which is to be understood, as well of the Leaven as the Lambe.

Illust.

The ancients draw neare to superstition in this; first, they thought this bread was holier than other bread, before it was consecrated: and they held, that it resembled then the Shew-bread. They called the Table on which it stood, * *Mensa propositionis*; from thence it was removed to the Table of consecration. So, it savoured of corruption, when they kept the bread after the consecration was ended, in the dayes of *Augustine*, and gave it *Ad Catechumenos*, to those that were turned to Christianity. *Relata extra usum, non sunt relata*, Relations out of use, are not relations.

* Μέσα προθέσεως. *Chrysost.*

August. de civit. Dei.

There are foure sorts of bread, three for this life, and one for the life to come: the first, is *Corporalis ad sustentationem*, corporall for sustentation: the second, *Spiritualis ad informationem*, Spirituall for information: for we eate Christ as well in the Word preached, as in the Sacrament, *Iohn 6.* The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Æternalis ad fruitionem*, Eternall for injoying.

Basilius.

Thirdly, hē blessed the first Cup of Wine, and said; *Blessed art thou, O Lord God, King of the world, who hast made the fruit of the Vines.*

1. Cup.

From

From this blessing and breaking, our Lord (*Luke* 22.) may seeme to have borrowed the blessing and breaking of the bread. When the *Pascha* was conjoyned with the Supper, there were many moe things done: (as may be seene in the next *Diatriba*) with which the cup of thanksgiving was joyned: but with the common Supper, the Dimissory supper concurred, as may be seene hereafter.

Translation of a custome.

Paragr. IIII. *Diatriba* 4.

Of the third Supper.

Before they sit downe to this *Secundæ mensæ*, or Dimissory Supper, they wash their feete: our Lord in this second Supper, *Iohn* 13.4,5. washes the feete of his disciples for humility; whereas the servants should have done it: and those who would seeme more devoute, would wash their whole body twice, and *Peter* (*Ioh.* 13. 8.9.) meant of this when he desired his whole body to be washed; which Christ denied to him, as savouring of superstition, and washed onely his feete.

Scal. in emend temp.

Translation of a custome.

Doctrine.

The washing of the whole body, Anagogically, signifieth our Baptisme: the washing of our feete, the purging of our affections, *Iohn* 13.26.27.30.31.

In this Dimissory supper, the bitter hearbes are brought in; then the Master of the Family dips the hearbes in the bitter sawce, and gives to those who sit about him.

The children this night began to aske their parents, Why is it called the Passeover? They answer, because the Angell passed over and destroyed us not. Secondly, Why do we eate unleavened bread? the parents answer, Because we were forced to make haste out of Egypt, we had no leasure to sowre our Dough. Thirdly, Why eate we sowre herbes? the Parents answer, To put us in re-

remembrance of the afflictions which we suffered in Egypt: this night by them was called *Agada, The night of Annunciation*; and our Saviour Christ from thence, useth that speech, 1 *Cor.* 11. καταγγέλλετε, *Annunciate donec venero, Doe this in remembrance of me.*

Translation of a custome.

Doctrine. The night when we eate the Lords Supper, our meditation and conference should be upon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? What meanes this breaking? &c.

Quest. Wherein was it that Christ dipped the Sop which he gave to *Iudas*? *Ioh.* 13.2.

Answ. o Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, having the colour of Clay, which they used in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

o Scal. de emend. temp. Drus. in prater.

Quest. But how would Christ justifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

Answ. It hath beene some common sawce: for they joyned many moe superstitions and traditions to the chiefe points of the Law; as they used at the first superstitiously to let a malefactor goe at the Passeover, and to tythe Minth and Annise, so they added significative ceremonies of their owne, as this *Charoseth.*

Causab. ex Mosarabita. If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, either Baptisme or the Lords Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people the whole History of Christs life; comprehended under these words, *Corporatio, Nativitas, Circũcisio, Apparitio, Passio, Mors, Resurrectio, Gloria, Regnum:*

By

By the firſt peece, they ſignified his Conception; by the ſecond, his Nativitie, and ſo forth. So theſe who mixed water and wine into the Sacrament, did it of good intention, to put the people in minde of the water and bloud which came out of the ſide of Chriſt, but the Lord likes not ſuch wil-worſhip. Some afterward degenerated ſo farre, called *Hydroparaſtatæ*, that they choſe onely water in the Sacrament.

This τρύβλιον, πίναξ or platter, wherein Chriſt dipped, was *Scutella magna*, a big platter; or *Receptaculum loquidorum*, A veſſell for humid things, with a ſawce to the meat in which they dipped their ſop, and then did eate of the ſowre herbes with it.

Then he bleſſes for the ſecond Cup, and they all began to ſing *Haliluiah*, which is called *Haliluiah magnum*: it begins at the 113. *Pſalme*, and ends at the 119. one repeates the *Pſalme*, the reſt cryes; *Bleſſed art thou, O Lord our God, the King everlaſting, who haſt ſanctified tous, and commanded us to ſing Haliluiah.* *Talm. lib. ha tha. va.* 2. Cup.

The laſt Cup, was called *Cos hillel*, *poculum laudis*, for after this Cup they ſang a Pſalme. Of this Cup, *David* ſpeakes, *Pſalme* 116. and ſo *Luke* 22, *verſe* 17. *Matt.* 26. 30. 3. Cup.

After the drinking of this Cup, and before the *Pſalme* was ſung, Chriſt inſtituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Mathew* ſayes; *They went to an upper Chamber to prepare the Paßeover*; ſo that this was an extraordinary time, when ſo many Suppers concurred.

PARAGRAPHE IIII.

Of the changing of the Paſſeover into the Lords Supper.

IN the meane time that this Dimiſſory Supper, or *Secundæ menſæ*, was eating, our Lord inſtituted the Evangelicall *Canon.*

gelicall Supper; for probation of this, confer *Math.* 26. with *Ioh.* 13.

Confir. *And as they did eate, Ieſus tooke bread.*

This *eating* hath properly relation to the ſop that *Iohn* ſpake of, and that *Iudas* received, after which he immediatly went out.

Canon. *Illuſt.* Alluſion to cuſtomes.

After that the maſter of the family had drunke the laſt Cup; he ſayes, *This night I will drinke no more.* There was a Paſchall Canon, that they might drinke no more that night, after they had drunke the laſt Cup: and our Lord alludes to this when he ſayes; *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my Father.*

Queſt. What are we to thinke of this Paſchal Cup? whether was it Sacramentall or no?

Anſw. It was not Sacramentall. The firſt Reaſon: becauſe there is no word of it in the inſtitution of the Paſſeover, as there is of the unleavened bread, and of the Lambe, and the ſprinkling of the bloud: for theſe are all commanded, but never a word of the Cup. The ſecond reaſon: in no Sacrament there are two Sacramentall ſignes ſignifying one thing; but the bloud ſignifieth the bloud of Chriſt in the Paſchall Lambe: therefore the Wine in the cup, cannot ſignifie the ſame here.

Obiect. But how could the Cup be uſed in the Sacrament, being onely a common Cup, and not Sacramentall?

Anſw. There were three Suppers which concurred here together: Their common Supper, their Paſchall Supper, and their Dimiſſory Supper: and there was ſomething occaſionall in every one of theſe Suppers. Firſt, in the common Supper, the unleavened bread was occaſionall onely, becauſe they might have no other bread at the Paſſeover: but in the other common Suppers, they had leavened bread. Secondly, in their Paſcall Supper their Cup was occaſionall, and not eſſentiall to the Paſcha,

cha, for they used it as common drinke with their meat. Thirdly, the unleavened bread was not occasionall in the Dimissory Supper: becaus they had no other bread in the Paschall Supper. And it is to be marked further, that many things concurred in this *Pascha*, which were not Sacramentall, and pledges of the bloud of Christ; but were onely signes to them of their deliverance out of Egypt. Secondly, the great feast was joyned with the *Pascha*, 2 *Chron.* 35. called by the Iewes *Hhagiga*, and in Scripture called the *Pascha*: this was not Sacramentall, neither was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall refreshments, and spirituall. For if the water which came out of the Rocke, 1 *Cor.* 10. they with their beasts drinke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their naturall refreshment also? Wherefore our Saviour Christ when he saith; *Hence-forth I will drinke no more of the fruit of the vine:* Hee alludes here onely to the Canon of the Iewes; wherein it was forbidden them that night, after they had drunke in the last Cup. Therefore Christ transfers not the Cup of the old Testament, to the Cup Sacramentall in the new Testament, as some hold:

3.

2.

3.

One of the Evangelists sayes; *While Christ was Supping, he tooke bread*; the other of the Evangelists say, *After Supper he tooke bread?*

Object.

Ἐσθιόντων, *dum comedebant, aut post comestionem, in aoristo secundo, Mat* 26.26, *Luk.*22.20. *After the eating* in the indefinite time; that is, after he had ended the dimissorie supper, he instituted this Evangelicall Supper.

What sort of change was this, when Christ changed the Paschall Lambe into the Supper of the Lord?

Answ.

In religion, there are foure sorts of changes; first, when the

Anſw. the eſſence of Religion is changed; ſecondly, when the ſtate of religion is changed; thirdly, when the Eſſence is changed in part; fourthly, when the rites of Religion are changed. When the Eſſence of Religion is changed, (this is, as when a man is raiſed from death to life) as when a Turke becomes a Chriſtian. 1

The ſecond change in Religion, is, when the ſtate is changed (this is, as when a Boy becomes a man.) When Chriſt changed the Paſchall Lambe into the Lords Supper, and the Diſciples, the Iewiſh Sabboth into the Lords day: here the Eſſence is not changed but the ſtate. 2

The third change is, when the Eſſence is changed in part; (as when a man who is ſicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, he is converted alſo in that point; here the Eſſence is in part changed. 3.

The fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paſchall Lambe into the Supper of the Lord, the ſtate and rites were changed, but not the Eſſence, neither in whole, nor in part. 4.

Canon. In the obſervation of the *Paſcha*, there was great contention betwixt the Eaſterne and Weſterne Churches.

Illuſt. *Scalig. de emend. temp.* The Eaſterne Church obſerved the yeare of the Iews, and the day upon which Chriſt was crucified: but the Weſterne Church kept the day of the reſurrection, and the day after the Equinoxe, and the foureteenth day of the month: Therfore the Eaſterne Church called them *Quarto-decimani*. But *Victor* Biſhop of Rome, condemned them of Hereſie in this: for they differed both in the Moneth, and the day. The Councell of Nice ſetled this controverſie, by appointing; Firſt, for the difference of the moneth, that it ſhould be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March. Secondly, for the difference

ference of the day; they appointed the Sabbath after the foureteenth day for them both: and so the controversie ceased.

Paragr. V.

Of their gestures in Prayer.

See before in Section 2 Parag. 3.

When they prayed they usually stood. *Abraham stood before the Lord. Gen.* 18.22. that is, *Abraham* prayed. So, *The Publican stood afarre off and prayed. Luke* 18.13.

Canon. *Confir.* *Drus. in Gen.*

The Iewes, say, *Sine stationibus non subsisteret mundus: The world could not endure without standing.* And *Gnammuda, standing,* is one of the seven names which they give to Prayer.

Illust.

q The Æthiopian Christians at this day, have pillars of wood made to rest them upon, when they stand at their prayers, because their Liturgie is long.

q *Scalig. li. 7. de emend.*

When they prayed, they looked with their faces towards the Sanctuarie. *If they pray toward the Citie which thou hast chosen,* 1 *Kings* 8.48.

Canon.

The Arke was set up in the West end of the Temple, that it might be opposite to the Heathen worship: *For they committed abhomination, Ezeck.* 8. when they prayed with their faces towards the East, these were called *Samsaioi, Sunne-worshipper*, because they looked towards *Shemesh, the Sunne.* But the Christians, that they might not seeme to Iudaize, set their faces towards the East when they prayed; or rather because Christ, *Luk.* 1.78. is called r ἀνατολὴ, *The Sunne rising from the East.*

Illust.

r *Scalig. in Eltuch.*

f When they prayed their heads were covered.

Canon. *Illust.* f *Drus. in prat.*

They say, that a man ought to cover his head when he commeth before the Lord as ashamed, and the woman alwayes to have her head uncovered, because shee was first in the transgression, although it be otherwise in the Christian

1 Cor. 11.

Christian Church, 1 *Cor.* 11. 4. 5. Where man is *commanded to uncover his head, and the woman to cover her head.*

PARAGRAPHE V. *Diatriba.* 1.

Of their manner of praying.

Canon. THey prayed with a low voyce.

Illust. They say, that they should pray as *Anna* did, and he who makes his prayer to be heard, is of little faith.

Talm. l. habava.

Canon. They prayed in a knowne knowne tongue.

Illust. t When *R. Levi* came to Cæsaria, hearing some repeating this prayer (*Audi Israel*) heare Israel, into Greeke: he would have forbidded him: but *R. Ioseph* said unto him; If they know not the Syryacke tongue, let them pray in the tongue which they understand.

t *Angelus Comitus ex Talmud. in voces novi Test.*

Canon. The chiefe fault that is forbidden in prayer, is *Battologia*, too much speaking of one thing.

Confir. *Mat. 6. 7. When ye pray, use not much (Battologia) babling.*

Illust. In *Battologie*, there is two faults: First, an idle and vaine repetition of the selfe same words. In the Syriack, Christ uses a word *Mephakkek*, which signifies to *Bokk-out*, as water doth out of a narrow mouthed vessell; which the Latines call *Bulbire*, fained from the Hebrew word *Bulbuk*, this the Greekes call βουβύλιον, words fained, *per* ὀνοματοποιίαν. So *Iob* 39. And her yong ones, *Jegnalgnu, glut glut* in the bloud.

Secondly, *Multiloquium*, when they used too much speech as the Pagans used, they wist not what God to pray to: therefore they oftentimes repeated over the selfe-same words.

PARAGR. V. *Diatriba* 2.

Of the many helpes they had in prayer.

Canon. THhey had Phylacteries and Fringes, as helpes for them to pray, and for keeping of the commands.

Confir. *And ye shall have Fringes, that when ye look upon thē, &c.*

Numb. 15. 38, 39.

There-

Illuſt.

Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this *Eliſha* was called, *Eliſha cum alis, Eliſha with wings*: becauſe he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it.* *Arbham camphah, Foure wings*: This garment was called *Talith*, *A winged coate.*

u *E'as in Radi. Talith.* טלית

x *Talmud in gemara.*

Becauſe he uſed ſtill theſe wings, to put him in minde of Prayer, theſe are the golden wings of the Dove (ſay they) which carries us to heaven.

They had three ſorts of Phylacteries: firſt, the precept of the poſt, ſecondly, the precept of the head: thirdly, the precept of the hand.

I.

The precept of the poſt, they called *Chalcoth Mezuza, ſchcda quæ poſtibus inſcribitur: The Phylacteries that were written on the poſtes. Deut. 6. 6.* This was written upon it: *Heare O Iſrael, Iehovah our God is one:* and, *Thou ſhalt love the Lord with all thy heart and might, Deu. 6. 4.* Our Saviour Chriſt calls this, *The great command*: ſo the Iewes call it, *Calal gadol, univerſale magnum, Vniverſall great.*

II.

Secondly, they had Frontlets of Parchment, reaching from the one eare to the other, with theſe words written upon them, *Sanctifica mihi omne primogenitum: Sanctifie to me all the firſt begotten, Exod. 13. 2.* This was called the precept of the head.

III.

They had upon their left arme, beneath their ſhoulder a little, the third Phylactery, which had theſe words written upon it, *Exod. 13. 5. When he ſhall bring you into the land, &c. Salomon* alludes to this when he ſayes; *Bind my precepts to thy fingers, Prov. 7. 3.*

They had them betwixt their eyes, and upon their left arme, next their heart; becauſe the eyes, and the heart, are *Proxinetæ peccati, Brokers*, to bring ſinne to the bodie, 1 *Iohn. 2. 19.*

In the corrupt times they inlarged theſe Phylacteries

ries; then they were called πλατυσίματα, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them, *Matth.* 23.5.

These Phylacteries, *Exod.* 13. 9. are called *Scheda memoriales, Sheets of remembrance:* and in the New Testament φυλακτήρια ἀπὸ τὸ φυλάττειν, *From keeping.* For as we bind a thrid about a forgetfull servants finger, so the Lord dealt with them; and they applyed that saying of *Ecclesiastes* to these three Phylacteries: *A threefold Cord cannot easily be broken, Eccl.* 4.12. The Physitians have their *Prophylactica, præcaveats,* to prevent Diseases.

Doctrine. Most of sinnes come of forgetfulnesse, therefore let us fence our hearts with the Phylacteries of Gods Law, and so we shall not be overtaken with sinne:

Canon. God would have his people opposite to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust. The Egyptians wore *Amuleta,* or ἀλεξιφάρμακα, *safegards* about their heads, to defend them from evill; therefore God would have his people contrary to them, and would have the Law written about their heads.

y These Phylacteries, *Varro* called *Præbia,* which afterward was called *Brevia,* from thence comes the word *Breefe,* which the Confederates of Satan use to weare, to guard themselves from the harme of their enemies. In the Councell of *Laodicea,* Inchantments are called *Excantatricum Phylacteria,* The Charmes of Witches *Phylacteria facere,* to cast Cantrops.

y *Scalig. in Elench, & conjectan. in Varro.*

Doctrine. Thus we see, the devill is Gods Ape, and hath his *Amuleta,* or counterfeit Phylacteries, to deceive those who trust in him by them.

Canon. At the ending of their prayers they say, *Amen.*

Illust. z They make sundry sorts of *Amen;* the first, *Iethimi, Pupillum,* when one understands not the thing which he answers; the second, is *Catupha; Surreptum,* when he sayes

z *Caninius in voces nov. Test.*

ſayes *Amen* before the Prayer be ended; the third is, *Ketugnæ otioſum*, when a man ſayes *Amen* idly, thinking upon ſome other thing: the fourth is, *Tzaddick, juſtorum*, of the juſt; when the mind is ſet upon the prayer, thinking upon no other thing.

PARAGR. VI.

Of their Muſicke.

THat the Lord might ſtirre them up more earneſtly to worſhip him, he ordained that they ſhould have muſicke.

Their Muſicke, was either Inſtrumentall, or Vocall. *Canon.*

Their Vocall muſicke had foure parts (anſwering to our foure parts of muſicke) *Sheminith, octava, Pſal.* 6. 1. which was the loweſt part (anſwering to our Baſe: ſecondly, *Gnalamoth, Pſa.* 46. 1. *Virginalis vox*, (anſwering to our *Triplex*:) thirdly, *Labben, Pſa.* 9. 1. *Inter utrumque*, (anſwering to our Tenour, and Counter-tenor.) *Illuſt.* *Rab. Salomon in Pſal.*

Their Inſtrumentall Muſicke, was firſt, *Shaliſhim*, 1 *Sam.* 18. 6. An inſtrument of muſick with three ſtrings; ſecondly, *Shuſan, Pſal.* 61. 1. *Hexachordon*; An inſtrument with ſixe ſtrings; thirdly, *Sheminith, Pſalme* 4. An inſtrument of eight ſtrings; fourthly, *Gnaſhur, Pſal.* 92. *Decachordon*, An inſtrument often ſtrings.

The Lord blames much their prophane Muſicke, *Amos* 6. *Qui diminuitis vel particalarizatis*, *who quiver and cut your Muſicke.* *Canon.* *Confir.* *Illuſt.*

[a] *Vitruvius* markes out of *Areiſtoxnus* the Muſitian, that there were three ſorts of Muſicke: firſt, that which the Greekes call ἁρμονικὸν, which was the greateſt and the ſaddeſt, and ſetled the affections; ſuch was the Muſicke of the *Lydians*, drawing the Notes long, conſiſting of *Spondæus* or two long: that Muſicke which *Eliſha* called for, 2 *King.* 3. 15. was this ſort of Muſicke, and

[a] *Vitruv. de Architect. l.* 5 *cap.* 4.

I

Aug. l. conf. 10. c. 33.

and *Auguſtine* commends it moſt; This was uſed in the dayes of *Athanaſius*, in the Church of Alexandria, and in this ſort, they ſeeme rather to reade than ſing.

2

The ſecond, they call διάτονον, which ſerved to raiſe up the affections when they were ſadde: as the firſt ſerved to preſſe downe the affections; and it conſiſted of Dactylus, *one long*, and *two ſhort*: this ſort of Muſicke the Dorians uſed, Of this ſort *Salomon* ſpeakes *Eccleſiaſtes* 2. 8. *Schidda. fractio*, *A breaking*; becauſe with the temperature of the voices, one of them brake another as it were: this ſort of Muſicke is not to be ſecluded out of the Church neither: of which *Iames* 4. ſaith, *If any man be merry, let him ſing Pſalmes:* This ſort of muſicke raiſes the affections.

3.

The third ſort, they call it χρώμα, coloured Muſicke, with a ſubtile kind of breaking and quivering the Notes which is a light ſort of muſicke, tending to ſtirre up the affections to laſciviouſneſſe, conſiſting of Tribrachyes, or *three ſhort*, which was uſed among the Phrygians, wherefore they were infamous, as *Boetius* teſtifies. This the prophet *Amos* blames, *Amos* 4. and it is not to be admitted in the Church, ° *Cicero* ſaith, *Mutata Muſica, mutantur mores, itaque curandum ut Muſica quàm graviſsima & ſedatiſsima retineatur: Muſicke being changed, manners are changed, therefore we muſt take heede, that the moſt ſetled and grave Muſicke be kept.* If there be ſuch need of ſetled Muſicke in the Common-weale, much more in the Church.

c De Repub. l. 5.

d Iunius in Exod.

They ſang the 22. *Pſalme* every morning, when the morning ſacrifice was offered: therefore in the inſcription of the Pſalme, it is called *Pſalmus matutinus*: it began with the words which Chriſt uttered upon the Croſſe, *My God, my God, why haſt thou forſaken me?*

When they carried their firſt fruits to Ieruſalem, they ſang by the way the 122. *Pſalme*. When they came to the

the Sanctuary, with every man his Basket on his shoulder, they sang the 150. Psalme. When they were in the Court-yard, they sang the 30. Psalme. Vpon the Sabboth, they sang the 92. Psalme. This is Intituled, *A Psalme for the Sabboth.*

At the Pascha, they sang from the 112. to the 119. in token of thanks-giving.

Parag. VII.

Of their discipline in Excommunication.

GOD would have his people a holy people; therefore he would suffer no uncleane person to dwell amongst them. *Canon.*

For to understand their Excommunication the better, we must marke that the Campe in the Wilderneſſe was divided in three parts: first, the Campe of Israel: secondly, the Campe of the Priests, and Levites: thirdly, the Campe of the divine Majesty. *Illustr.*

The Campe of Israel was from the gates of Ierusalem inward, to the Campe of the Levites, comprehending the Womens court and the Mens: and these were called *Majora castra, the greater Tent:* the great Porch made a distinction betwixt them and the Priests: Of this Porch Christ speakes, *Mat. 23. Zacharias was killed betwixt the Porch and the Altar.* 1.

The lesser Campes were either the Priests, or Gods. 2.

The Campe of the priests, was from the Porch inward, to the holy place, distinguished by the first veile called *Gebbue cohanim terminus sacerdotum, The limits of Priests*; not, but that it was lawfull for the Priests to go into the holy place also, when they offered Incense, or dressed the Lampes but their speciall abode was in the Court of the Priests; so the people might come sometimes into the Court of the Priests, but their usual abode

was in their owne Court.

The Campe of the divine Majestie was from the first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

1. He who was defiled with Leprosie, was secluded out of all the three Camps: *Num.* 12. *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

2. He who was defiled with an issue, was removed out of the Campe of God, & out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in child-birth.

3. He who was defiled by the touch of the dead, was removed out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, untill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of uncleanesse

[f] *Drus. in prat,*

[f] They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest.

The lesser, was called *Niddui excluſi, put out:* and in the New Testament they were called ἀποσυνάγωγοι, put out of the Synagogue; and they hold, that *Cain* was excommunicated this way.

The second was called, *Herem*, or *Anathema*; with this sort of Excommunication, was the incestuous person censured in the 1 *Cor.* 5. 1.

The third, *Samatha*, σαματίζειν, they hold that *Enoch* instituted it, *Iude* vers. 13. It was called *Samatha*, from *Sem-atha, God comes: Sem, nomen, A name*, they put for *Iehova*; *Atha venit, He comes*. The Syrians call it *Maran*

ran atha, Dominus venit, The Lord comes. This sort of excommunication, the people of God used against the Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They bruised Amalek by the fearefull cursing of the Lord.*

PARAGRAPHE VII. *Diatriba* 1.

Of the manner how they excommunicated the SAMARITANES.

THe manner how they excommunicated the *Samaritanes*, was thus;

They brought 300. Priests, and 300. Trumpets, and 300. Books of the Law, and 300. boyes; and they blew with Trumpets; and the Levites singing, accursed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*, and with the curses, both of the Superior and inferiour house of Iudgement: and they sayd, *Cursed is hee who eates the bread of the Cutthæan:* (Hence is that saying of theirs; *He that eateth the bread of the Cutthæan or Samaritane, is as he who eates Swines flesh:*) *And let no Cutthæan be a Proselyte in Israel, neither have any part in the Resurrection of the just:* These curses they wrote upon Tables, and sealed them, and sent them through all Israel, who multiplied also this great *Anathema*, or curse upon them.

Drusius ex Sephar tanhuma qui Talmedum etiam dicitur.

Here we may marke: first why the *Samaritanes* were so hated of the Iewes: because they were Apostates from the truth, therefore they accursed them with this fearefull curse: they would have nothing to doe with them, *Ioh.* 4. 9. nor to eate with them, nor to be apparelled as they were, nor to write the same Character or Letter, which they writ, and *Ioh.* 8 48. they objected to Christ as an opprobry, that he was a Samaritane, and had a Divell.

Doctrine.

Secondly, into this terrible Excommunication, it was given both by the curſes of the ſuperiour, and inferiour houſes: Chriſt ſeemes to allude to this, *Mat. 16. 18. That which is bound in earth, ſhall be bound in heaven*; Gods ſuperiour and inferiour houſes.

1. Thoſe who were ἀποσυναγώγοι, put out of the Synagogue, were not ſimply ſecluded from the Temple, but ſuffered to ſtand in the gate.

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Iſraelites which came unto the Sabboth, & ſate betwixt theſe doores, ſaid; (*He whoſe Name dwelleth in this houſe, glad thee with children.*) If any entred at the other doore with his lippe covered, they knew that he was a mourner, and they ſaid, *He which dwelleth in this houſe, rejoyce and comfort thee.* If his lip was not covered, they knew that he was *Menudde*, Excommunicated, and they ſaid, (*He which dwelleth in this houſe, put into thine heart to heare the word of thy fellowes.*)

Talmd. Muſar. 95. 1.

2. Thoſe who were excommunicated by the ſecond ſort of excommunication, were not permitted to come neere the Temple.

3. Theſe who were excommunicated after the third ſort were ſecluded out of the ſociety of the people of God altogether.

[g] *Baſil. Epiſt.*

[g] The Greeke Church afterward had her degrees of excommunication alſo; firſt, ſome were συνιστάμενοι, *Who ſtood and beheld* the Supper of the Lord, but were not partakers of it; the ſecond ὑποπίπτοντες, *Who were further removed*, falling downe upon their knees; the third, ἀκροώμενοι, *Who were permitted onely to come to the gates of the Church*; Fourthly, προκλαίοντες, *Standing without the doores of the Temple*, weeping in the Porch.

When they excommunicated them, they razed their names

names out of the booke, *Luke* 6.22. ἀφορίζωσιν, *abstenti est*, signifying to them, that their names were *razed* out of the Booke of life.

A Table of the Censures of the *Hebrew*, *Greeke*, and *Latine Churches*.

Legall Pollutions by the.		*The Censures, Morall, signified by these in the Synagogue, were.*		*Censures in the Greeke church, were*	*Censures in the Latin church were,*	
Dead.	Had their ceremoniall purgations out of the Campe of,	God.	Nidui.		*Abstenti.*	*Minor.*
			ἀποσυναγώγοι.	Ὑποπίπτοντες.		
Issue.		Priests.	Herem.	Ἀφορισμενοι.	*Excommunicati.*	*Maior.*
			ἀναθηματίζειν.			
Leprosie.		Israel.	*Maran-atha.* συμματίζειν.	προχλεύοντες.	*Anathema.*	*Maxima.*

SECTION IIII.
Of their Ecclesiasticall Politicke customes.

THeir Politicke customes, were either mixtly politicke, or meerely politicke: Mixtly politicke, were either their Ecclesiasticall politickes, or Scholasticall politickes.

PARAGR. I.
Of their Proselytes.

GOD instituted the common-weale of the Iewes, having alwaies a speciall relation to Religion: for this respect God had a regard unto particular persons of

the Heathen, who were strangers to this Covenant, that he might make them true Proselytes; as is seene in *Iob*, *Rahab*, *Naaman*, *&c.*

Canon. Illust.

There were three sorts of strangers amongst the Iewes.

1. נכרי

The stranger, who was a stranger by birth, Religion, and affection, he was called *Nochri*, *alienigena*, *Altogether a stranger.*

2. תישב

The stranger, who was a stranger by birth and Religion, but not affection, hee was called *Teshib*, *inquilinus*, *home-bred*: and *Proselytus Portæ*, *The Proselyte of the gates*: *Deut.* 14.20. Of him it is meant in the fourth command, (*The stranger that is within thy gates*:) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour upon the Sabboth; although he was not converted, yet they suffered him to dwell amongst them: they were to take no usury of him, that so they might draw him to the truth.

3. גר צדק

Those who were strangers by birth, but neither in affection or Religion, were cald *Ger*, or *Gere tzedeck*, *advenæ justitiæ*, *Strangers of Iustice*: and in the New Testament Proselytes, from the Greeke word προσηλυτον, as ye would say, *Adscititij*, *numbred in*; and *Levim cohæsores*, *adhærers*, *Esay* 65.3 from *Leva adhærere*: for as the Levites cleaved to the Priests to help them, so the Gentiles did cleave to the Iewes to make one body with them. *Psa.* 115. *O Israel trust in Iehova*, *O House of Aaron trust in Iehova*, *ye that feare the Lord*, *trust in Iehova.* The church is distinguished here in three parts; *Israel* for the body of the Common-wealth: The *house of Aaron*, for the Priests and Levites: *Those who feare the Lord*, for the strangers and Proselytes, so *Iethro* a Madianite by nature, is called an Israelite, 2 *Chron.* 7.17.

A stranger, is first he, who is not an Israelite. 2. A stranger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb.* 1.

51.

51. *The stranger who comes neere it:* (that is) he who is not a Priest, *Lev.* 3.4. Hee is a stranger, who is neither a Priest, nor a Levite; but here stranger is taken for him who is not borne an Israelite.

As the Iewes dealt with the Gentiles, when they were out of the Covenant; so should we deale with them now, when they are out of the Covenant: when we were out of the Covenant, they say, *Cant.* 8.8. *We have a little sister, what shall we doe for her:* so when they are out of the Covenant we should say: *We have an Elder brother, what shall we doe for him, Luke* 15.32. *Doctrine.* 1.

Those Iewes who are strangers by birth, religion, and affection, who raile against Christ, and hate Christians, are not to be suffered to dwell amongst the Christians. I. *Doctr.* 2.

Those Iewes who are strangers by birth and religion, but not in affection, (that is) who would be content to live among the Christians; not giving any offence, although they be not converted, yet wee should suffer them for a time, peaceably to dwell amongst us, and lay no hard taxations upon them, that they may be drawne to the Christian faith. II.

But those who are Iewes by birth onely, but neither in affection, nor religion; they should have all the priviledges that any Christian hath, neither should they be counted strangers. III.

Three things made a Proselyte; first, they were washed; secondly, circumcised; thirdly, they offered their sacrifice. The women were made Proselytes, onely by washing, and sacrificing of two Pigeons: and they say, [h] the Iew is knowne by three things, by circumcision, the Sabboth, and his Phylacterie. [h] *Talm. l. Musar.*

Men Proselytes, were *Naaman* the Syrian, 2 *King.* 5. *Araunah* the Iebusite, *Cornelius*, *Act.* 10.5. the Eunuch, and such who were called religious, and many of the Gentiles, who sent gifts to Ierusalem.

Women Proselites, were *Iosephs* wife, *Gen.* 43. *Zippora*,

*Exod.*4. *Moyses* his wife, the two Mid-wives of Egypt, *Exod.*1. *Rahab*, *Ruth Heb.*11.31. *Iael*, *Iudg.*5.21.

* The children of the Proselytes by abbreviation, were called *Bagbag, id est, Benger, Bengera, filius extranei & filiæ extraneæ*, the sonne of he or she that is a stranger.

* There were some, whose father was a stranger, and their mother a Iew, or *contra*, *Levit.*24. If any of the parents were converted, and themselves not converted, he was called *Gneker, radicatus taken roote* (*Lev.*25.47.) amongst the people of God, but not in religion; such was that blasphemous Egyptian, who was not of the Iewish religion *Levit.*24.

Paul sayes of himselfe, that he was *Hebræus ex Hebræis*, *Phil.*3.5. that is, *Both of Father and Mother Hebrewes*.

Quest. Whether were the children of the Proselytes, Proselytes or no?

Answ. No, but Free-men: Amongst the Romans, those who were *Libertini*, Free-men, their children were not *Libertini*, but *Ingenui*, in-bred: so these who were Proselytes, amongst the Iewes, their children were not Proselytes, but Iewes; ὁμόφυλοι, but not ἀλλόφυλοι as their Parents.

[i] *Scal. in Eus.*

[i] Those who were of the posterity of *David*; by their father, were called *Æchmalotarchæ the chiefe of the Captivity*: and those who were of the house of *David* by their Mothers side, were called *Principes*, *chiefe*. They were distinguished in Babylon: the first was called *Rabbana*; chiefe on the Mothers side: the second, *Rabban*, chiefe on the Fathers side.

PARAG. II.
Of their first fruits.

Canon. IN homage, that they had *Canaan* of the Lord, (therefore *Esay* 8. it is called *Emmanuels Land*) they payed their first fruits, and their tythes.

Illustr. They payed two sorts of first fruits to the Lord: The first sort, were called *Reshetb*, *principium*, or *first*; *Numb.* 18.

18.2. They payed but a little quantity of this at home. Their second sort of first fruits were called *Bikkurim, first fruits*, *Deut* 18.4. These they were to offer at Ierusalem; and therefore were called *Terenma Gedola, their great Tythe*. The first fruit which sanctified the whole, was but a handfull of the eares of the corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, *Ecclus.* 37.7. *Give the Lord his honour with a good eye, and diminish not his first fruits.* [k] Here he alludes to their custome, that he who was of a good eye, payed one of fourty: he who was of a middle sort of eye, payed one of fifty: but hee who was of an evill or covetous eye, payed one of sixty. In this Opticke, yee may behold the severall degrees.

[k] *Hieron. Epist. 126. nunquam 60. aliquando 40.*

[l] *Oculus* { *Tobh, Bonus*, Good. / *Benonijon, Medius*, Meane: / *Rangh, malus*, Evill. } payed one of { 40. / 50. / 60. }

[l] *Shindl. Pentag.*

These, *Deut.* 15.17 are called, *Manus aperta & clausa, An open and closed hand.*

The ground out of which they determined, that they should give no lesse than one of sixty, was *Ezech.* 45.13. *Sextabitis Ephamex Homer, Thou shalt take the sixt part of an Epha out of the Homer.* The seventy translate it *Corus*: the severall degrees of their measures; are set downe in this view.

Homer sive Corus continet: a Homer containes:	*Epha.*	10.
	Sata.	30.
	Cabus.	180.
	Logg.	760.
	Ova.	5260.

Sextare Epham ex Homer, to take the sixt part of an Epha out of an Homer, is to take the sixt part of an *Epha*: for

for an *Epha* contraines three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab: according to our measures, an evill eye would have paied out of a Chaulder, foure pecks almost: a middle eye, five pecks almost: a good eye, almost sixe pecks.

Canon. They used great solemnitie, when they carried up their first fruits to the Lord.

Confir. *Esay* 30.29. *Ye shall have a song in the night when an holy assembly is kept, and gladnesse of heart, as when one commeth up with a Pipe into the Mountaine of the Lord.*

Illustr. [m] When they carried up their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Olive Garland upon his head, and a pipe playing before them, untill they came to Ierusalem; *Psal.* 122. *I rejoyced when they sayd, we will goe up to the Mountaine of the Lord.*

[m] *Maymon in Bickurim.*

PARAG. III.
Of their Tythes.

Canon. THey payed sundry sorts of Tythes to the Lord.

Illust. The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnashar rishon, decima prima, the first Tythe.*

Scal. in Opuscul. The Levits payed out to the Priests a Tythe, and this was called *Magnashar min hammagnashar, decima ex decima, the Tythe of a Tythe.*

2. Then they payed a second Tythe, which they were not bound to pay in kind, but to carry mony with them to Ierusalem, and there to buy more againe; which they offered to the Levites there: this was called *Magnashar hasheni*, the second Tythe; and χαριστήριον, *A thankesgiving.*

Then the thing which was left, the Husbandman might use

uſe as his owne; this the Heathen called *Pollucta, de ſacro eximere, & populo exponere, To exeme from holy things, and give it to the people.*

Then they payed the Tythe of the third yeare, called *Magnaſhar haſheliſha, decimatertia, The third Tythe:* or *Magnaſhar Gnani, πλωχοι ἐκαδαι, The poore folkes Tythes.* This yeare was called *Annus decima, The yeare of the Tythes, Deut.26.12. Deut.14.28. Amos 4.4. After three daies bring your ſacrifices,* (that is) after three yeares; as *Levit.25.29.* Theſe were called, *Decima triennales, the third yeares Tythe: Tobia 1.8. But the third yeares Tythe I gave it to whom it was due.*

When they payed this third yeares Tythe, they paid not the ſecond Tythe: this Tythe they paid at home to the poore; but the ſecond Tythe, they paid it at Ieruſalem to the Levites.

The firſt and ſecond yeare, they paid the firſt and ſecond Tythe: the third yeare, they paid the firſt and third Tythe: the fourth and fifth yeare, they paid the firſt and the ſecond Tythe: the ſixt yeare, they paid the firſt and third Tythe: the ſeventh yeare the Land reſted.

A Table of the Iſraelites Tithes.

A husbandman had growing.

6000	Buſhels in one yeare.
100	*Tercuma Gedola*, or heave-offering, to be given to the Prieſts by the Husband-man out of this.
5900	Reſt of the Increaſe twice to be Tythed.
590	Firſt Tythe which belonged to the Levites.
59	The tenth of the Tythes which the Levites payd to the Prieſts.
531	The remnant of the firſt Tythe, after that the Levite had payed to the Prieſt his Tythe.
5310	Reſts to the Husband-man of his Increaſe.
531	Second Tythe taken out of the Husband-mans Increaſe.
4779	Remnant to the Husband-man after all is payd.

Scal. Opuſc.

They

Canon. They paid tythe alſo of their goods to the Lord, &c.

Confir. *Whatſoeuer paſſeth vnder the Rod, the tenth ſhall be the Lords*, *Levit.*27.32.

Illuſt. It was the cuſtome, when they tythed their flockes or heards, that they ſhut up their young within, and ſet the dammes without; and the Levite ſtood without, with a rod in his hand, marking the tenth: then he ſaid; *This tenth is the Lords.*

Marke the great liberality of God to the Levites and Prieſts, where he ſayes in *Malachy*, 1.10. *Did any kindle fire, or ſhut the doores of my Temple for nought, ſaith the Lord:* for as they lived under the law by the Altar, 1 *Cor.* 9. ſo ſhould Preachers now live by the Goſpell: but in ſome places, many have ſcarſe the allowance of *Michaes* Levit, *Iudg.*17.10. *Ten Shekels of ſilver, a ſuit of apparell, meate and drinke.*

The Levites got one of ten from the Tribes: they conſidered not the Tribes here, but their Increaſe; but the Prieſts got from the Levites one of twelve: here they reſpected the number of the Tribes: The firſt was a politicall ſort of Tythe, the other Eccleſiaſticall.

Queſt. When Chriſt ſayes to the Phariſes, *Math.*23. *Woe be to you which tythe:* whether meanes he paying Tythes, or gathering Tythes?

Anſw. This word *Gnaſhar*, *decimare*; *To Tythe:* ſometimes it ſignifieth to gather Tythes, *Heb.*7. & ſometimes to pay Tythes, as here: for the Phariſes thought it a worke of merit to pay Tythes, even of the ſmalleſt things which grew, but they paſſed over the weightier things of the Law: what ſort of glorying had beene in this, to gather their Tythes?

Queſt. But were there any Phariſes, but teaching Phariſes?

Anſw. ° Yes, there was of both ſorts, both teaching and not teaching; they were a Sect, of the which there was ſome Laicke Phariſes (as we call them) therefore ᵖ the learned

° *Epiph. tom.*1. *l.*1. *c.*16
ᵖ *Druſ. in prat.*

ned marke well, that they were not called *Perushim, docentes, Teaching*; but *Parushim*, διωρισμενοι, *separati, Separate*: a sect of people, who thought themselves separate by holinesse from others.

SECTION V.

Of their Scholasticall Politickes.

PARAGR. I.

Of their Schooles, and manner of teaching.

THey had speciall places appointed for the education of their youth.

The places where they taught, were cald *Gebaoth hils*: so, *The hill of Phineas, Ioſu.* 24. becauſe the Colledge stood upon an hill; so *Iudges* 7. *Collis More, id eſt, doctoris ſive docentis, of the teacher*: so 1 *Sam.* 19. *Collis Dei, Gods hill.* 2 *Sam.* 17. 18. *Haioth, pleaſant places*: *Targum expones it, domus doctrinæ, The houſe of doctrine*: So they had a place in Ieruſalem, called *Miſhne*, 2 *King.* 22. 14. *A Colledge*: In this Colledge, they studied the repeating of the Law. *Canon.*

After the captivity, Colledges were appointed to receive strangers, & they were called *Labrothenu*, which is corruptly read, the Libertines, *Act.* 6. 9. for *Lubar*, signifies *an high place*, such as their Colledges stood upon.

* After the destruction of Ieruſalem they had their Vniversity in Tyberias; and in the time of *Antoninus*, two hundred and twenty yeares after Christ, they writ the Hieroſolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniversity, learning decayed by peece and peece there: but in Babylon, there were three famous Universities, *Nehardæ*, *Sora*, and *Pambeditha*; foure hundred and ninety yeares after Christ, the Babilonicke Talmud was written by them. * *Buxtorf. Tyberias.*

In these Schooles, the Lord gave a speciall token of his presence. *Canon.*

Ionas

Confir. *Ionas fled from the presence of the Lord, Iona* 1.3. that is, from the Schoole of the Prophets.

Illust. The Colledge of the Prophets, was called, *The presence of the Lord:* so was the visible Church. *Cain was cast out from the presence of the Lord, Gen.*4.16. that is, from the visible Church. For the visible Church & Schooles, are the places where God manifests himselfe most.

Canon. They had sundry sorts of Teachers.

Confir. *Where is the Scribe, where is the Disputer, and where is the Wiseman? 1 Cor.*1.20.

The Apostles alludes here to their sorts of Teachers, which were amongst the Iewes; first the Scribe, who handled the Text; secondly the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physick,[r] & to search the secrets of nature; therefore *Hircanus* and *Aristobolus* made a Law,[s] *Qui aluerit suem aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learnes the wisdome of the Greeks, let him be accursed:* they called Philosophy and Physicke the wisedome of the Greekes.

[r] *Hieron. Epist. ad Galatas. Physicum vult significari.*

[s] *Haschmona* made this decree.

[t] They taught their Schollers two manner of wayes, first by continuall speech of the Master, or else by Interrogations and Answers.

[t] *Drus. Exod.*26.

Illust. When Christ taught his Disciples, he taught them on the Mountain, *Mat.*5.1. by a continued speech, so when he taught the people out of *Peters* ship: sometimes by Questions and Answers: either when they asked Christ, as when the young man said to Christ, *Master, what shall I doe to inherit eternall life? Mat.*16.16. or when Christ asked them the peoples opinion of him: *Whom say the people that I am? Math.*16.13.

The forme of teaching, was either ἀναστευαστικὸς, *for the refutation of errors:* or κατασκευαστικὸς, *for establishing the*

the truth. When hee refuted the opinion of the people, ſome holding him to be *Ieremie*, ſome *Iohn* the *Baptiſt*, and ſome one of the Prophets; this was κατ' ἀνασκένην, and by the confeſſion of *Peter*, eſtabliſhing the truth, this was καλασκευαστικῶς.

Theſe teachers, *Eccleſiaſtes* 12. are called *Bagnale Aſaphoth, Domini collectionum*; that is, *Who gathered many Diſciples into one Schoole*: or who gathered matters into one booke; *Authores Pandectarum, The Authors of many ſubjects.*

When they taught their Schollers, they were ſayd *to give, Pro.* 9. & the Latines followng them, ſaid, (*Sed tamen iſte Deus qui ſit, da Tityre,*) *But O Tityre, tell me what a God is this, da: id eſt, doce, Teach me*: ſo the Diſciples were ſaid, *Accipere, to take*, when they learned of their Maſters, *Prov.* 4. *Accipe Diſciplinam meam, id eſt, diſce, Receive my inſtruction, that is, learne*: So *Mar.* 1. 22. *Virg. Eclog.*

They taught their Schollers according to their capacity and age. *Canon.*

[a] At five yeares old, he is *Ben Mickra the Son of the Law*; they ſet him then to reade the Law: when he is ten years old, they ſet him *Le-miſhna*, (that is) *To the Text* of their unwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva, filius præcepti the ſon of the precept*, then he receives the paſſeover, and is purified: when he is fifteene yeare old, they ſet him *Legemata*, which is the accompliſhment of theſe deciſions, which are not ended in *Miſhna*, that part of the *Talmud*. They reade not to their Schollers, the beginning or ending of *Ezekiel*, nor the beginning of *Geneſis*, before they were thirty yeares of age: the one containing their Phyſickes; the other their Metaphyſicks. *Illuſt.* [a] *Pirke abketh ſive conſtitutiones patrum. c.* 5. *Origen.*

They had a great care, that young Maſters ſhould not be ſet to teach their youth. *Canon.*

[y] Thoſe who learne of young Maſters, are like thoſe who *Illuſt.* [y] *Pirke abboth.*

who eate Grapes before they be ripe, or like those who drinke new Wine: But those who learne of skilfull old Masters, are like those who eate ripe Grapes, or drinke old Wine.

Paragr. VI.

Of their Masters, and their Title Rabbi.

Canon. THE Doctors of the Iewes were content at the first with their bare names, *Abraham*, *Isaac*, and *Iacob*.

Illust. About the birth of our Lord, or not long before, they tooke the Title *Rabbi*: and not content with that, some of them got speciall Titles; one was called *Hagnolam, lux mundi, The light of the world*. *Rabbi Iuda*, his Title was, *Rabboxu Hakkodesh, doctor noster Sanctus, our holy Master*: *Tzaddias* was called *Haggaon, illustris, Noble*: another was called *Abenezra, lapis auxilij, The stone of helpe*. Others were called *Pekachim, aperti, opened*: They reckoned the people but blind, *Rom.* 2. They were *Duces cæcorum, Leaders of the blind*.

They were called Wise-men, *Mat.* 11 19. *Wisedome is justified of her children*: Here he alludes to the Pharises, who were called Wise, and their Schollers were their *Children*: howsoever, they and their children rejected true wisedome, yet the children of wisedome would justifie her. When they were about to teach, they say; ὀισοφοὶ δευλερῶσι, that is, *This day the Wise-men will teach Traditions*.

Canon. When they tooke these glorious Titles upon them, they disdained the people.

Confir. *Ioh.* 9. 49. *These people who know not the Law.*

Illust. They called them *Gnam Haharetz populus terræ, People of the earth*: they made no more reckoning of them, than of beasts; and they made a Canon, *Ne discipulus sapientis ducat filiam terræ, Let not the Disciple of a wise-*

Drus. in prat. *man,*

man, marry a daughter of the earth: and, *It is all one to lye with such a one, as to lye with a beast.* They had a peculiar sort of apparell, which they used different from the cloathes of the common people, therefore they sayd; *Vestes populi terræ conculcatio Phariſæorum, The cloathes of the people of the earth, are the foot-stoole of the Phariſes.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, * spoken of before; then they tooke these glorious Titles to them; so when darknesse came in into the Primitive Church, then they took glorious Titles to them. They called one *Comestor, quòd devoraverit ſcripturam, Eater, because he did eate up the Scripture. Dunſ. Scotus*, they called him, *Lumen veritatis The light of verity. Occam* his Title, was *Venerabilis inceptor, quòd novam formam Philoſophandi inceperit, Reverend beginner, because he had begun a new forme of Philoſophie: Thomas Aquinas, Angelicus Doctor, A teacher like an Angel:* and as they disdained the people, counting them beasts, so did the Popish Church: *If a beast touch the Mountaine, it shall be killed:* (that is) sayes *Innocentius* the third, *If Laickes meddle with the Scripture, they shall be killed.*

* *In Prolog.*

Parag. III.
Of the training up of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb.* 3. 1. *These are the Generations of Aaron and Moyses.* Why are they called generations of *Moyses?* Because *Moyses* taught them: afterward in the Christian Church, they were called Disciples.

Pſ. 33. *filius pro diſcipulo.*

When their Schollers were taught, in token of humility they sate at their Masters feet.

Canon.

Acts 22. who was *brought up at the feet of* Gamaliel: so *Deut.* 33. *inſerentur pedibus tuis:* (that is) *The Gentiles*

Illuſt.

ſhall be made thy Schollers: So *Luk.* 8. *And they ſate at the feete of Chriſt.*

It was for this, that their Schoole was called *Ieſhiba, Seſsio, A ſitting:* from *Iaſhab, ſedere, to ſit:* and they have a ſaying.[a] *Collocate filios veſtros inter genua ſapientum, & eorum verba bibite cum ſiti: Place your children betwixt the feet of the wiſe, and drinke in their words with thirſt.* And againe, *Pulverizate in pulvere pedum eorum: ſit in the duſt of their feet.*

Illuſt.
[a] *Cod. Iur. berachoth. fol.* 28. 2.

When they were ſent out, they were ſaid to ſtand before the Lord, 2 *Reg.* 6. 1. 2.

They ſpake honourably of thoſe who were their Teachers, after they were dead; *Syracides* 45. *memoria ejus in benedictionibus, & pax Dei ſuper ipſum; Let his memory be for a bleſsing and the peace of God upon him.*

Canon.
Illuſt.

They aſcended by degrees in learning.

[b] All the time that the Scholler ſat at his Maſters feet, he was called *Talmid Chakam, diſcipulus, ſapientis, The ſcholler of the wiſe:* and *Katon, minor, young:* and this time was called *Katon, minoritas, in tutorie;* then he was onely called *Ben Bethir, The ſonne of Bethir.* Secondly, hee was Graduate, his Maſter laying hands upon him, then hee was called *Bachur Chabhir,* γνώριμος, *ſocius, A Companion* to the Doctor, now he was called *Ioſua Ben Bethir, Ioſua the ſonne of Bethir,* his owne name is prepon'd; but he ſat ſtill upon the ground. Thirdly, impoſition of hands was given him againe, and ſo he was maſter of Art: then hee was *Samuch, licentiatus, Licentiate;* or *Promotus, promoved,* and his *Promotor* was called *Somech,* χειροθέτης *impoſer of his hands:* now he is called *Rabbi Ioſua Ben Bethir,* maſter *Ioſua* the ſonne of *Bethir.*

b *Scal. El. Trihær.*

And *Zorthæ Darbhanan, Aonius diſcipulus, Rabbina tui proximus. He that is to be made Maſter.*

It is true, that Chriſt being but twelve yeares of age, ſat amongſt the Doctors for his rare gifts, *Luk.* 2. 46. but it was not permitted for others ſo to doe.

God inſtituted degrees of learning in the Leviticall Law.

Law. From 20. to 25. they were κατηχούμενοι, *Catechiſed*: from 25. to 30. they were as it were Batchelors: at 30. they were Maſters of Art as it were; at 50. overſeers of others.

So in the Chriſtian Church, they had their degrees in the ſchooles. Firſt, they were λύται *ſolutores, Reſolvers of doubts*: Secondly, they were πρόλυται, *Proſolutores, Reſolvers of hard Queſtions*: Thirdly, ἀρχίλυται, *deciders of Controverſies*.

There was great modeſtie in the Schollers at thoſe times. *Canon.*

They called onely themſelves *Talmid chakam, diſcipulos ſapientum, Diſciples of the wiſe*, and their greateſt title was *Talmid tora diſcipulus legis, a Scholler of the law*.[c] The Greeks followed their modeſty. At the firſt, thoſe who went to *Athens* to ſtudy the firſt yeare, they were called σοφοι, *wiſe*. The ſecond yeare, *Bot* φιλοσοφοι, *lovers of wiſedome*. The third yeare, they were called *Rhetores, Rhetoricians*. The fourth yeare, they were called ἰδιῶται, *fooles*, the more they knew, the leſſe they thought of themſelves it is but the ſhadow of knowledge which puffs up the wiſe of this world. *Illuſt.* [c] *Plutarch.*

They went not out of the Schooles, to undergoe any publique calling, before they were enabled to teach. *Canon.*

They wondred to ſee *Saul* prophecie upon a ſudden, 1 *Sam* 10. 11. *Confir.*

Pſal. 84. 8. *De virtute in virtutem, from vertue to vertue*: *Targum* paraphraſes it, *Mibbeth Midraſha, Lebeth Midraſha*, that is, *à ſchola in ſcholam, from degree to degree*. *Paul* will not have νεοφύτους, young plants to be teachers, and *Nazianzen* finds fault, *Cum ante lanuginem docent ſenes, When they teach old men before they have haire on their cheeks*. *Illuſt.*

[d] It is noted of the whelpes of the Lyoneſſe, that thoſe who have ſharpeſt pawes, they ſo prick the matrix of the mother, and make haſte to be borne, that they ne- [d] *Aelianus, lib. 10. c. 6.*

vercome to their full ſtrength, but are weake all their dayes; whereas thoſe who have not ſo ſharp pawes, ſtay till their ordinary time come, and get full ſtrength. So theſe Schollers, who through conceite of knowledge, haſten to be out, pricking the matrix in which they are bred, come never to ſuch maturity as others doe, who ſtay their ordinary courſe. When the yong Birds begin to flap with their wings, their feathers not being ſtrong enough, they are ſaid, πληρυργίζειν, *irritum facere conatum*, *To make their enterpriſe folly*: they will be ταυροπτέρα, that is, *To have their wings ready to flie before they be fledge*: and they will ſeeme to match the Eagle himſelfe: ſo leaving their dammes, they become a prey to the Kites. So it fareth with young Schollers, who leave their mother the Vniverſity too ſoon, they become a prey to Ieſuites and Heretiques, their wings being too weake.

SECTION VI.
Of their meere Politicke cuſtomes.

PARAGR. I.
Firſt of their civill times

Canon. THE day at the firſt, was called a naturall day beginning at the ſunne-ſetting, containing 24. houres. *Confir.* *In the which day I ſmote Egypt, Num.* 8.17. Yet in *Exodus* it is expreſly ſaid, *That they were killed in the night*, *Exo.* 11.4

Illuſt. This day was called *Gnerebh boker*, *Veſpera manè* in *Daniel*, the Greekes called it ὀψιπρώϊον καὶ νυχθήμερον, *moran devening*, *night and day*.

Canon. The artificiall day was from the Sunne riſing to the Sunne ſetting.

Conf. *Why ſit ye here all the day long from morning till night? Exo.* 8.14. ſo in *Ioh.* 11.9. *Are there not twelve houres in the day?* that is, from the Sun riſing to the Sun ſetting.

Illuſt. This was called by the Greekes πρωϊόψιον & ἡμερονύκτιον: *morning*

morning and evening, day and night.

The day naturall was divided into foure quadrants or parts; or *miſnaijoth, watches*. The firſt from the Sunne ſetting till midnight: the ſecond from midnight, to the Sunne riſing; the third from the Sunne riſing till the midſt of the day: when the Sunne is ſaid to be in his ſtrength: the fourth to the Sunne ſetting. *Canon. Illuſt.*

The artificiall day was divided into foure parts. *Canon. Illuſt.*

The firſt from the twi-light till the third houre: the ſecond to the ſixt houre: the third to the ninth houre: and the fourth till night.

The Hebrews divided their night into three watches, and every watch had foure houres. The firſt from the beginning of the night till the fourth houre, this was called *caput Vigiliarum*, the beginning of the watch, *Lam.*2.19. the ſecond *media Vigilia*, the middle watch, *Iudg.*7.19. the third, *Vigilia matutina*, the morning watch, *Exod.*14.14. *Canon. Confir.*

The Romans divided the night into foure watches, and every watch had three houres. This diviſion of the day (by the Iews) laſted until the captivity, where they learned the diviſion of the day into houres, *Mat.*14.24.

[c] *Nabopolaſar* underſtanding of *Ezechias* recovery, and how the Sunne went back in his Diall ſo many degrees, began to divide the day into houres. [c] *Scal. de emend. temp.*

The houres in this Diall, are called un-equall houres; not in this reſpect, that ſome houres in one day are longer or ſhorter than others are: but comparing of one day with another, the houres are longer or ſhorter, according as the Sunne aſcends and deſcends from the Equinoctiall to the Tropickes.

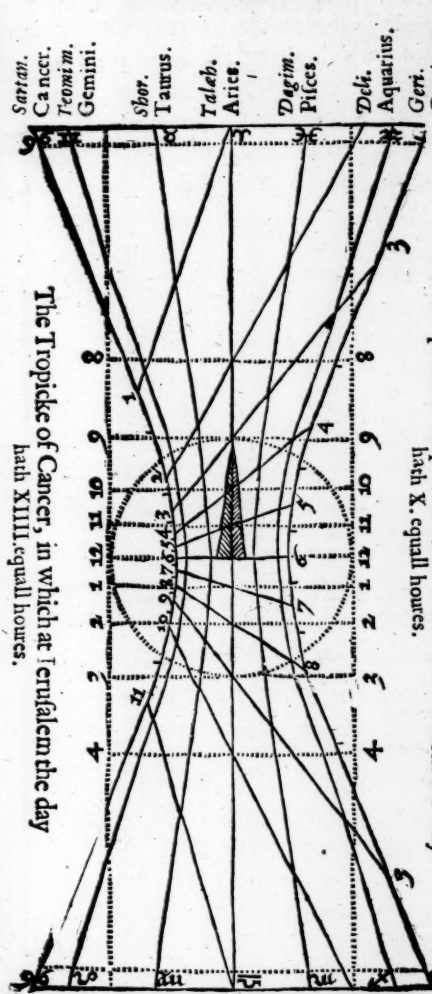
This in-equality of the houres, and lengthening or ſhortening of the day, was knowne by the ſignes in the Zodiacke, and the Sunnes remooving from the one Tropicke to the other, having paſt the Equinoctiall

The patterne of Ahaz *Diall, shewing* 12. *inequall houres every day.*

OCCIDENS.

The Hebrewes call these unequall houres, *Shagna gnekalah*; and the Greekes, χαίρικαι, *Temporariæ*: & the Latines *Horæ Planetariæ*, Planetarie houres.

Ahaz Diall was not distinguished by sixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, wherof there was 24. in one day.



The Equinoctiall houres by the Hebrews, were called *Shagna Ieshara*, & by the Greekes ἰσημέριναι.

This Diall is in the elevation of the 32. degrees, *In solo axis mundi, In the polar ground.* For it can hardly be made upon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.

line; this in-equality of houres, with us here in Scotland would be very great: for our longeſt day on the South part hath 18. Equinoctiall houres, and our ſhorteſt day but ſixe Equinoctiall houres; ſo that if the in-equall houres were ſet on our Dials; there would be great in-equality; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres. and in Winter the unequall houres would be halfe Equinoctiall houres. But in Iudea when the day is longeſt, it hath foureteene equall houres, and when it was ſhorteſt ten houres: Hence it is that there is but ſmall oddes in their in-equall houres.

Theſe degrees upon *Ahaz* Diall, were halfe houres *Canon.*

The Prophet gives him his choice, whether *Hee will have the Sun to go ten degrees backward, or ten degrees forward*, 2 *King.* 20. 9. This cannot be meant of full houres, for the Sun doth not ſhine twenty full houres upon no Diall unleſſe the Diall were under the Pole. When the miracle was wrought, the Sun was at the fift full houre. The Sunne is brought backe tenne degrees, that is, five whole houres, then it comes forward again ten degrees; five full houres; then it goes forward two degrees to the ſixt houre, that makes ſixteene houres, then ſixe houres to the Sunne ſet: ſo that this day was twenty two houres prolonged. *Confir. Iun. in Eſaiam.*

This miracle ſeemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, becauſe when it is paſt the Equinoxe towards *Cancer*, it ſhewes not twenty-foure full degrees upon that Tropicke; for it gives no ſhaddow on it till the third houre, and none after the ninth; therefore the King could not chuſe to have it goe backe or forward tenne degrees upon it.

An houre is either a ſimple houre, or compound. *Canon.*

A compound, is the fourth part of a natural day, which *Illuſt.*

hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

The first quadrant, is from the Sun rising to the third houre, and it is called the sixt houre.

The third quadrant, from the sixt to the ninth, and it is called the ninth houre.

The last quadrant, from the ninth to the Sunne set, and it is called the last houre.

So *Marke* and *Luke* are to be reconciled, *Marke* 15.28. *And it was about the third houre when hee was crucified.* *Luke* 23.44. *And it was about the sixt houre when he was crucified:* that is, when the third houre was ended, and the sixt houre beginning and not finished. The distinction of the great houres from the lesse, may be seene here.

Houres. { Great. { Orientall. { 1 2 3 4 / 1.2.3. 4.5.6.7.8.9.10.11.12. }
Small. { Occident. { 7.8.9.10.11.12.1.2.3.4.5.6. }

PARAG. II.
Of their Moneths.

Canon. THeir moneths consisted of full thirty dayes at the first.

Illust. *Scal emend. L. 1.* Before the children of *Israel* came out of *Egypt*, they followed the Egyptians and Chaldeans, reckoning their moneths according to the course of the Sun, and their moneths were full thirty dayes, as may be gathered out of *Gen.* 8.4,4,6,13,14. The Flood began to waxe the seventh day of the second moneth, and it began to decrease upon the seventh day of the seventh month; now from the seventh day of the second moneth, till the seventh day of the seventh moneth, are reckoned by the Scrip-

Scripture, a hundred and fifty dayes, which being divided by thirty, giveth to every moneth thirty dayes, and maketh fixe moneths. So after they came out of *Egypt*, their moneths were alſo thirty dayes, *Num.*11.19. *Yee ſhall not eat one day, neither five dayes, neither tenne dayes, but even a whole moneth*: where we may ſee that he goeth by gradation, from one, five, tenne, and ſo twenty, and thirty.

To expreſſe that the moneth had thirty dayes, *Cleobolus* propounded this riddle, of a father that had twelve ſonnes, and every ſonne had thirty children. *Illuſt.*

[f] Εἷς ὁ πάτηρ, παῖδες δὲ δυώδεκα τῷ δὲ ἑκάστῳ,
Παῖδες δὲ τριήκοντα διαδίκα εἶδος ἔχουσι:
[e] Αἰεὶ μὲν λευκοῖ ἔασιν ἰδεῖν, αἰ δὲ αὖτε μέλαιναι,
Ἀθάνατοι δὲ ὄυσαι ἀποφθινύθουσιν ἅπασαι.

[f] *Theodorus Gaza.*

That is,

One Father hath twelve ſonnes; and every brother
His thirty children hath, not one like t'other,
They partly blacke, and partly white, are they:
Still deathleſſe, and yet dying every day.

Parag. III.
Of the reckoning of their Yeare.

THey reckoned their yeare by the Sunne in their civill affaires. *Canon.*

[g] This yeare was divided in foure *tekuphes* or *quarters*. First, *Niſan* 2. *Elul.* 3. *Tizri.* 4 *Schebath.* [g] *Scal. emend. temp.*

[h] None of theſe properly was called *tekuph* except *tizri*, therefore it was called *exitus anni vel revolutio anni, the end or returning of the yeare.* As *Exod.*21. *Ye ſhall keep the feaſt of Tabernacles in the end of the yeare. Niſan* was called *converſio anni.* 1 *King.*20.26. *When Kings goe forth to battell in the beginning of the yeare.* [h] *Buxt. de Synag. Iud.*

First, from *Niſan*, they reckoned their feaſts, and the reigne

raigne of their Kings: for if the King had beene Crowned but a day before *March*, the moneth of *Nisan* or *March*, was said to be the second yeare of his raigne: So his first yeare was not alwayes a compleate yeare. They reckoned from this time their civill contracts, bonds and obligations.

Secondly, from *Elul* (answering to our *August*) they reckoned the age of their young beasts, out of which they were to pay tythe to the Lord, none of their beasts were tythed before *Elul*.

Thirdly from *Tizri* (answering to our *September*) they reckoned the seventh yeare of the resting of the land, and their Iubilies; and from this time they reckoned how long their trees were circumcised or uncircumcised; if a tree had beene planted in the moneth of *Iune*, or in the end of *August*, it was reckoned for a full yeare: and *Tizri* began the second yeare of it; so that the tree was reckoned circumcised, if it had growne two full yeares: if it had but one moneth more, it was three yeares, if it was not planted in *September*.

From *Scevat* (answering to our *Ianuary*) they reckoned all their trees which payed fruit: the trees which began to flourish then, of these onely they payed tythe, but those which were ripe before the month, they payed not tythe of them; as of the Citron and Date; but these which began to blossome then, or was soone after ripe, they payed tythe of them.

SECTION VII.
Of Civill Persons.

PARAGR. I.
Of the honour which they gave to their Kings.

Canon. THey had their Kings in great reverence, and did sundry things in token of homage and obedience unto them. First,

First, they anoynted their king, *Iudg.9.18. I honour God, and men*, said the Olive Tree: how honoured it God? in anoynting his Kings, who were his anoynted: *That they might anoynt* Abimelech *King. Iudg.9.6. Abimelech* was made their King, yet he was not anoynted: but Kings are described by this adjunct, because it was usuall in Iudea to anoynt their Kings. So *Esay* 45.1. *The Lord said to his anoynted Cyrus*. Yet we reade not that the Persians anoynted their Kings, but he is said to bee anoynted, because it was usuall in Iudea.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach.4. These are the two Olive trees standing before the Lord of the whole earth. Targum* [k] expounds it of *Iosua* & *Zorobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe-same oyle: contrary to the position of [l] *Bekanus*, that will have the King anoynted with an inferiour sort of oyle, and set up the high Priest above him.

Canon. Confir.

[k] *Targ. Jonkel.*

[l] *Becan.*

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first poured upon his head: then hee was anoynted after the forme of a crowne betwixt his eye-browes thirdly, the rest of the oyle was poured upon his head againe: but they onely poured it on the Priests head. The Prophets anoynted him, 1 *King.19.17.* And *Salomon* was anoynted by *Sadock* in the presence of *Nathan*.

The King was anoynted for himselfe and his posterity, and the first of the family onely, as *Saul*, *David*: except when there fell a great strife: as *Salomon* for *Adonijah*, *Ioas* for *Athalia*, *Ioachas* for his eldest brother *Ioakim*.

The Kings of Iuda were anoynted plentifully with an horne of oyle, to signifie the perpetuity of their kingdome: but *Saul* and *Iehu* were anoynted onely *lenticula*,

ticula, with a cruse of oyle, to signifie the short indurance of their kingdome.

There was *oleum unctionis, & oleum opobalsami, the oyle of anoynting, and the oyle of sweet balme*; the posterity of *David* were anoynted *oleo unctionis*, but others, *opobalsamo*.

Canon. Confir. Illust.

He who anoynted the King, gave him a kisse of homage, 1 *Sam.* 10. 1. *Then* Samuel *tooke a viall of oyle, and poured it upon his head and kissed him. So, Kisse the Sonne, Psal.* 2. In token of homage that he was anoynted King by God his Father, the Church was to give him the kisse of homage: The Idolaters, *Hosea* 13. 2. gave this kisse of homage to their idols which was due to Christ; and *Iob* 31. purges himselfe of this, that when he saw the Sunne he kissed not his hand: the idolaters because they could not reach to the Sunne to kisse it, they kissed their hand, and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for joy, and kisse their hand to her.

* *Deosculationem pro veneratione ponunt Hebræ.*
The Hebrewes put kissing for worshipping.

Canon.

When the King was created they sent gifts to him. 1. *Sam.* 10. 27. *The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

m *Petrus Cunæus de repub. Iudæorum.*

All sorts of persons did homage to him. m It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *David*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2 *Sam.* 7. 18. *David sat before the Lord; Then the King sat in the gate of Benjamin*, but the high Priest stood. And the Hebrewes say, n that the Priest both judged and was judged. 2. that he bore witnesse, and witnesse was borne against him. 3. that the Priest in the Temple stood barefooted, *discalceabant eum pro uxore*, that is, if

n *Talm. masecah.*

if he had married contrary to the Law, they pulled off his ſhooes from his feet, and he was called *diſcalceatus* in Iſrael, according to the Law, *Ruth* 3. But they ſay of the King, that he neither bore witneſſe, nor witneſſe was borne againſt him, 2. he neither iudged in *Synedrio*, nor was judged. 3. when he was in the Temple he pulled not off his ſhooes, neither whomſoever he marryed, might they pull off his ſhooe for that.

In all things the King was above the Prieſt, therefore *David* calls himſelfe, 1 *King*. 1. 33. *The Lord of Saddock the high Prieſt.*

David the King wore ſome ornaments belonging to the Prieſts, 1 *Sam*. 30. *Applicavit amiculum el David, to David*, that is, he put it upon *David* (not that the Prieſt put it upon himſelfe, *Davidis cauſâ, for Davids cauſe*, as *Iunius* tranſlates it) for his kingdome was *Regnum Sacerdotale, a Prieſtly kingdome*, and he wore it becauſe he was a perpetuall type of Chriſt: he might be called a Prieſt as *Moſes*. *Pſal*. 90. 6. *Moyſes inter Sacerdotes, Moſes amongſt the Prieſts.*

They were ſubject and obedient unto him, *Pro*. 24. 21. *Feare God and honour the King, and have nothing to doe with Shonim, rebels*: Thoſe who varied from the commands of God and the King were called *ſhonim*; hence come *haſhonim*, who taught that no King ſhall bee acknowledged upon the earth but onely God: ſuch were the degenerate Eſſæans, who thought it impiety to bee ſubject to any man. *Iudas Galilæus*, who periſhed in the conſpiracie, was the chiefe of theſe; they were called, *Virga rebellantium: the rodde of rebellion.*

Canon.

Confir.

Illuſt.

° *Eccleſiaſtica hiſtoria, Lib*. 8. *c*. 11.

They acknowledged their ſubjection to their Kings; by admitting his image or name upon their coynes.

Canon.

When the Church was in a family, they had the print of a lambe upon their coynes, *He bought it with ſo many lambes*: but *Stephen*, *Acts* 7. ſayes, *with ſo many peeces*

1. Gen. 33. 19. =

peeces of ſilver: that is, with ſo many peeces of ſilver which had the print of a lambe upon them.

Scal. in Varr. In the firſt ages they gave themſelves to paſtorage. Therfore 1. they called the ſignes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would ſignifie any excellent thing, they put the name βυς before it, as βυσῖχος a great figge: *bucephalus*, βυκῶδες 3. they put the figure of the beaſt upon their money, therefore it was called *pecunia à pecude*.

2. But when Kings reign'd over them, they carried their name or image in their coyne, P the ſickle had upon the one ſide *Aarons* rod, and upon the other ſide the pot with *Manna*: and about it the inſcription upon the one ſide (*holy Ieruſalem*) and upon the other (*the ſickle of Iſrael*) and above *mem ſhim, rex Salomon*, King *Solomon* in token of their ſubjection to him.

P *Beza.*

3. When they were under the Perſian Kings, they had the image of the Princes upon their coyne; this money was called δαρικον, *Eſdra.* 8. 27. and 1 *Chron.* 29. from *Darius Hyſtapis* who reign'd then: taking away *aleph* (which the Chaldæans prepoſe to names) it ſounds almoſt *Darius*.

4. In the daies of the Romans, they had the image of *Cæſar* upon their coyn: *whoſe image hath it? Cæſars, Mat.* 22. 21.

5. In the time of *Hadrian* the Emperour, *Bar Cosbe* gathered an army & laboured to reſtore the Common-weale to the Iewes againe, for that cauſe they called him *Ben cokiba, filium ſtellæ*, & he applyed to himſelfe the words of *Baalams* prophecy, *proceſsit ſtella ex Iacob, there ſhal ariſe a Star out of Iacob, Num.* 24. 17. The rebels in token of their ſubjection to him called their coyn by his name *megnoth Cotſebijtah, oboli Cosbiti, Cosbies farthens*; but when they ſaw themſelves deceived, they called him *Ben cotzca filium mendacij, the ſonne of a lye*.

The Chriſtians afterward put not upon their money, the image of their Kings; but ſometimes the Croſſe; coloured

loured over with redde Lead, to ſignifie the blood of Chriſt; and a crowne upon the top of it, to ſignifie his triumph.

Afterwards * they added the myſterie of the Trinitie. 1. a Cloud, and a voyce comming out of it, *Matth.* 3. 17. *This is my wel-beloved, &c.* 2. a Lambe, and a Dove. 3. the myſtery of Baptiſme was expreſſed upon it.

* *Scaliger opuſc.*

Sometimes the Iewes in token of ſubjection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

When *Alexander* the Great entred into Ieruſalem, and ſaw the glory of the Temple, he bleſſed the God of Iſrael: and deſired one thing of *Simeon*, or *Iaddus* then high Prieſt, that he would ſet up his image in the Temple; which he refuſed, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they ſhould begin their accounts and reckonings from that time, that hee entred into Ieruſalem: this was called *mimjan ſetarat, numeratio contractuum, the number of contracts.* When *Alexander* was dead, *Seleucus* ſucceeding him, they called it *æra Seleucidarum Alexandri.* ¶ The ſecond thing which he offered to him was this, that all the Prieſts ſons that yeare ſhould be called *Alexanders*, which accordingly came to paſſe.

¶ *Rabbi Iudæ Bareclouiue.*

ʳ The Prieſts then beſought *Alexander*, that he would remit the tribute of the ſeventh yeare to them, which he willingly granted to them.

ʳ *Maymone.*

In token of their ſubjection to their Kings, they payed cuſtome and tribute to him, *Eſdras* 4. 14. it is called *tributum tranſeuntium, the tribute of paſsing by*, becauſe it was given to the Kings, firſt when they paſſed by the townes which they conquered: and in the new Teſtament it was called, *argentum capitationis*, becauſe they payed it, *viritim, head by head.* Hence among us come theſe duties called *kanes*, *kane* in the Iriſh tongue is called the head.

SECTION

SECTION VIII.
Of Civill places.

PARAGR. I.
Of their Iudicatories and Iudges.

Canon. THere were three civill Iudicatories amongst the Iewes.

Illust. The first was the great *Synedrion*, *Iudgement seate*, and they were called συνέδριοι, *sitters in iudgement*. Hence came *Sanedrim* amongst the Rabbins, and the judgement place *Synedrion*, so it was called *beth din*, *domus Iudicij*, *the house of Iudgement*: and the Senate it selfe was called *beth din*, *metonymicè*.

PARAG. I. *Diatriba* 1.
Of the number which sate in this first Iudicatorie.

Rotundatio numeri. THere were 72. who sate in this judgement, sixe for every tribe; but for making round the number, they were called 70. So *Luke* 10. 1. in the Syriacke it is 72. Disciples, yet they are called the 70 Disciples. So the 70. who translated the Bible: When there were ever 72. *propter rotundationem numeri*.

PARAG. I. *Diatriba* 2.
The persons who sate in this Iudicatorie.

Canon. IN this Iudicatorie, there sate Ecclesiasticke and Civill Iudges.

Illust. [f] The first was *Nasi* or *Rosch Hajeschiba*, *Caput curiæ*, *the head of the Court*: there was another next unto him, who was called (*Abh beth din*) *pater domus judicij the father of the house of judgement*. Hee was next unto the Prince, and sate at his right hand; these two sate a little separate from the rest, and the rest in a semi-circle before them.

[f] *Drus. ex Talm.*

For

For the Eccleſiaſticall matters ſate, *Cohen haggadol, the high Prieſt: and* Sagan *the ſecond high Prieſt, Ier.52. 2 King.32.*

PARAG. I. *Diatriba* 3.
Of the manner of their election.

THere were ſome Ceremonies uſed in their Election. *Canon.*

At the firſt they were choſen by laying on of hands upon them, called *ſemucha*, by the Greekes χειροθεσία, impoſition. So *Moyſes* and *Ieſuah* layd hands upon the 70. Elders, & then the holy Spirit came upon them. Afterward, the ceremony of laying on of hands was appointed to be given by none but by *Rabbi Hillel*, who was one of the maſters of the great *Synedrion*. Laſtly, this impoſition of hands, went out of uſe amongſt them. And there was a verſe onely repeated, as *Maymonie* teſtifies, when they were admitted, which was this; *Ecce manus tibi impoſita eſt, daturque poteſtas tibi exercendi etiam criminalia. Behold, hands are laid upon thee, and power is given to thee to exerciſe criminall things.* *Illuſt.*

PARAG. I. *Diatriba* 4.
The properties required in them.

GOd required ſundry properties in them, who ſhould ſit in this Iudicatory. *Canon.*

Five of them are ſet downe, *Exod.*18. and the reſt, *Deut.*1.13. *Confir.*

[t] The Iewes adde, that there were two moe requiſite: 1. that they ſhould be skilfull in the 70. languages, that ſo they might ſpeake to any ſtranger, not by an Interpretor, but who had that gift? not *Moyſes* himſelfe. The ſecond, that they ſhould be skilfull in Magicke, that ſo they [t] *Talm. pheſikta* 45.3.

they might be the more able to try the Magicians, but this were impious.

Canon. There was one ſpeciall priviledge in his houſe, that God ſpake immediately by his owne voyce, thrice in this houſe. 1 *Sam.* 12. 5. *Illuſt.* *Rabbi Salomon* teſtifies; *Quod filia vocis exibat & dixit (vajomer in numero ſingulari) Scil: Deus: dicebatque teſtis; Vos teſtificamini de eo quod eſt in aperto, ego de eo quod eſt in occulto.* That an eccho went forth and ſaid; to wit, God, and the witneſſe ſaid, You teſtifie of that which is open, but I teſtifie of that which is hid. This he did, to let them ſee, that God ſate amongſt the midſt of the Gods, *Pſal.* 82.

They ſate in Ieruſalem, *in atrio templi, in the entry of the Temple*, it was called *gazith*, a *pavemented place.*

PARAGR. I. *Diatriba* 5.
Of the matters which they judged.

Canon. THis Iudicatory judged matters of greateſt weight.

Confir. *O Ieruſalem, Ieruſalem, which killeſt the Prophets:*

Mat. 19. 37. So *a Prophet muſt not die out of Ieruſalem.*

Illuſtr. 1. He alludes here to this great Iudicatory; for a falſe Prophet was onely judged at Ieruſalem. By the great *Synedrion*, they judged the Prophets, if they had beene falſe Prophets.

2. [u] They judged in this Iudicatory, *Zeken mumara ſenem rebellem, a rebellious old man:* ſuch a one was *Anan, ſenex apoſtata, an old Apoſtate*, who ſtrengthened the Sadduces. Thoſe who having heard the concluſions of the *ſynedrion*, & would yet notwithſtanding continue obſtinate and draw away others, were condemned by this Iudicatory.

[u] *Talm. Ieruſ.*

3. They judged upon a tribe, if it made defection, and when to make warre, and when not.

Deut. 22. 18. The way how the *ſynedrion* tryed the falſe Prophets, (ſay the Iews) was this. If he had threatned a judgement

to

to come, although it came not: yet he was not a falſe Prophet for that: *for God* (ſay they) *is gracious, as he was to the Niniuites, & Ezekias.* But if he promiſed a good thing and it came not to paſſe, then hee was a lyer; For every good thing which God promiſed he performeth: ſo *Ieremy* tried *Ananias*, to be a falſe prophet, becauſe he promiſed a good thing to *Zedekiah*, & it came not to paſſe. Ier. 28. 23.

PARAGR. II.
Of the ſecond Iudicatory.

Canon.

THe ſecond Iudicatory conſiſted of 23. perſons, and they judged of common criminal cauſes: they were called *Dine naphſhoth, Iudices animarum:* becauſe they *judged of life* alſo.

The moſt hold that Chriſt, *Math.* 5. alludes to theſe three Iudicatores, which were amongſt the Iewes: but this cannot ſtand with the text, for Chriſt was ſpeaking immediately before of murther, and ſayes, *He who kills a man is guilty of judgement.* In their leaſt Iudicatory, they judged not of murther, and when they aſſigne the third to *Gehenna*, they puniſhed none in *Gehenna:* therefore Chriſt of purpoſe changes the phraſe, which is to be marked, ἔνοχος ἔσι τῇ κρίσει, is worthy of judgement: So τῷ συνεδρίῳ, *of the councell:* but afterward in the accuſative, ἔνοχος ἐσιν εἰς τὴν γέενναν; is worthy of hell fire; therefore it is more probable which *Caninius* writes, that there was a fire alwaies burning in *Gehenna* to conſume the filth, and the carkaſes caſt out there, & Chriſt alludes to that fire.

PARAGR. II. *Diatriba* 1.
The place where they ſate.

Canon.
Illuſt.

THey ſate in the gates of the City. *Matth.* 16. 18. *The gates of hell ſhall not prevaile a-*

Amos 5.15. = *gainſt you.* The gates were the places, where both their ſtrength was, and their councell ſate: Chriſts meaning is then, that neither the craft of the Devill, nor his ſtrength ſhall prevaile againſt his Church.

PARAGR. III.
Of the third Iudicatory.

Canon. Illuſtr. THe third Iudicatory conſiſted of three at the leaſt.

The Iewes ſay, [y] *Quod Deus Sanctus & domus Iudicij ejus fecerunt hominem, that is, that God and juſtice have made man. Duo qui judicant eorum non eſt judicium. When two judge they have no judgement. Per domum judicij ejus,* they meane the Trinity of perſons, alluding to this Iudicatory which conſiſted of three.

In every village where there were but 120. perſons, this Iudicatory ſate.

They Iudged of inferiour things, as of whipping, and of goods, and therefore they were called *Dine mammonoth judices pecuniarum.*

[y] See the Chaldie Paraphraſt upon *Geneſis*, Gen. 2.

PARAGRAPHE IIII.
Of the time when they judged.

Canon. THey judged in moſt fit times, from the morning till the ſixt houre.

Conf. = *Ier.* 21. 12. *Iudge ye judgement in the morning. Salomon* pronounces a *curſe upon the land whoſe King is a child, and whoſe Princes eate in the morning, Eccleſ.* 10. as if he ſhould ſay, *when they ſhould be judging the people.* It was great iniquity then to condemne our Lord in the night.

Canon. When they pronounced ſentence of condemnation they faſted.

Illuſt. When *Naboth* was to be ſtoned to death, they proclaimed a faſt; they ſay, to looſe or ſave an Iſraelite, is as much

much as to preſerve or deſtroy the frame of the world.

In executing of criminall cauſes, they did it with great deliberation; in other cauſes they needed not ſuch deliberation.

Canon.

[a] There came foure cauſes before *Moyſes*, in two of them he made haſt, in two of them he made delay. The firſt was of thoſe who were uncleane, that they might not eate the Paſſeover: the ſecond was touching the daughters of *Zelophead*; in theſe two cauſes hee made haſte: but when the cauſe of the blaſphemer came before him, *Levit.* 24. and of him who gathered the ſticks upon the Sabboth, in theſe two he ſaid (*non audivi*, *I heard it not*) to teach the Maſters of the *ſynedrion*, to expect what they were to heare of the Lord, before they gave ſentence in weighty cauſes.

Illuſt.

[a] *Targ. Ionath. in Num.* 9. 8.

When they judged they ſate.

Exod. 18. 14. *Why ſit ye all the day long?* So 2 *Sam.* 7. 18. So *Pſal.* 2. *He who ſits in the heaven laughes them to ſcorn*, that is, *who judges*.

= Canon. Confir.

The parties ſtood before the judges, *Eſay* 50. 3. *Let us ſtand together*, that is, *pleade together*.

=

The accuſer ſtood at the right hand of him, who was accuſed.

Canon.

Pſal. 109. *Set an adverſary, who may ſtand at his right hand*, to wit, to accuſe, *Zach.* 3. 1. *Sathan ſtood at the right hand of Ioſuah*, to wit, to accuſe.

Confir.

The depoſition of the witneſſes muſt bee cleare and evident.

Canon.

[a] They depoſed after this ſort. 1. they muſt teſtifie from their owne ſight, 2. what day of the moneth ſuch a thing was done. 3. what moneth of the yeare ſuch a thing was done. 4. what ſeventh yeare of the Iubilie.

Illuſt.

[a] *Talm. Lib. Shophetim. id eſt, Iudicum.*

The party accuſed ſpake for himſelfe, he had not an Advocate to ſpeake for him.

Canon.

Pſal. 109. 7. *When he ſhall come to pleade, let him go forth*

Conf.

condemned. And let his ſupplications be turned into condemnatiõ. Whatſoever he ſpake for himſelf, or beſought the judges in his favour, it was all turned againſt him.

A comfort.

Our comfort at the laſt day, ſhall be this: that Sathan the accuſer ſhall not ſtand at the right hand to accuſe us: and that we ſhall have Ieſus the juſt as our Advocate to ſpeake for us, 1 *Ioh.* 2. 1, 2.

[b] *Moſes Gerundenſis.*

[b] There ſate two ſcribes, one at the right hand of the Iudges, who wrote the ſentence of abſolution: another at their left hand, who wrote the ſentence of condemnation.

Chriſt alludes to this forme, when he ſayes; *He ſhall ſet the ſheepe at his right hand, and at the left hand, the goats.*

After examination, they gave out ſentence, the chiefe Iudge ſaid, *Thou N. art Tzaddick, juſt, but thou R. art Rashang,* ὑπόδικοι, *guilty, Numb.* 35. 30. wicked to die, that is, guilty. So *Pſal.* 109. 7. ſuch a one was called *Ben dina, filius judicij*, the ſonne of judgement. (κρίνεσθαι *judicare, to judge:* was of him who was judged, and not of him who judged *activum, pro paſsivo.* So *Prov.* 25. 6. *Phil.* 1. 23.) *That thou may be pure when thou judgeſt.* that is, when thou ſtandſt as it were to be *Iudged*, which the Apoſtle tranſlates thus; *that thou may overcome when thou judgeſt.* Why? becauſe thoſe onely who were pure overcame in judgement.

He who was abſolved, was ſaid to ſtand in the councell, but the condemned, was ſaid to fall, *Pſa.* 1. *The wicked ſhall not ſtand in judgement.* Targum, *they ſhall not be juſtified.* The Latines following this phraſe, ſay, [c] *Stetimus in ſenatu*, that is, *we prevailed* in the Senate.

[c] *Cicero.*

Canon.

Illuſt.

The Greekes uſed other formes in abſolution and condemnation.

They gave to thoſe who were abſolved a white ſtone, ἡ σωζουσα ψηφος, *ſervans calculus, the ſaving ſtone*, the other was called ἀναιρουσα ψηφος, *the condemning* or *blacke ſtone.*

Iohn

*Iohn, Revel.*2.12. alludes to this forme, *to him who overcommeth, I will give a white ſtone.* [d] The Athenians vſed to condemne to baniſhment, the guilty by an Oyſter-ſhell, that was called ὀστρακισμὸς, and ſometimes by an Olive leafe, and that was called πεταλισμὸς. Two things belongs to the Iudge, juſtice, and judgement; when theſe two are joyned together, *juſtice* ſignifies the puniſhing of the wicked, and by *judgement* the abſolving of the righteous, *Gen.*18. *To doe juſtice and judgement.*

[d] *Scal. prolog. in Euſeb.*

PARAGR. V.

Of their foure capitall puniſhments, which they call deaths.

Canon.

THere were foure capital puniſhments uſual amongſt them, Stoning, Strangling, Burning, and Beheading.

Illuſt.

Thoſe who denied the foundation or the Articles of the faith, called *gnickare emuna, fundamentum fidei; cuphaz bagnickar, negans fundamentum,* denying the foundation, thoſe were ſtoned to death: ſuch were the idolater, and the blaſphemer, *Levit.*24.14.

The Phariſes ſay, *Iohn* 8.5. that *Moſes* commanded the Adulterer and the adultereſſe to be ſtoned to death: but it is not expreſly commanded in *Moſes* Law, that they ſhould be ſtoned; but onely that they ſhould die the death.

The manner of ſtoning them was, *Deut.*17.7. *The hands of the witneſſe ſhall be firſt upon him.* They went up on an high place, and the malefactors hands being tyed, one of the witneſſes ſtrooke him behind upon the loynes: If he died not with that blow, they tooke a ſtone as great as men could lift and caſt upon him. If he dyed not then, all Iſrael caſt ſtones at him.

Whereever this phraſe is found in the Scripture (ſay the Iewes) *his blood be upon him,* it is to be underſtood

of ſtoning, but where ever this phraſe is found (*let him die the death*) and the puniſhment not ſet downe in particular, it is to be underſtood of ſtrangling.

[a] *Targ. Ionath. in Levit.* 24.

חנק

Their ſecond ſort of death, was ſtrangling, *Chanack, ſuffocare, to choake.* It was done by wreſting of a cloth about the malefactors necke, one pulling this way, and another that way.

Thoſe who were ſtrangled for greater ignominy hung upon the tree till night, and before the Sunne ſet, they were buried, *Deut.* 21.22. this was called *Gnets tahalijah, lignum ſuſpendij, the hanging tree.*

The Romans afterward changed this ſtrangling into crucifying, and it was called *Zekaph, crucifigere, to crucifie*, and the croſſe was called *Zekiph, crux, a Croſſe*, and *Gnetz, arbor*, a tree, and ξύλον δίδυμον, *lignum geminum, a double tree.*

Vpon the croſſe, the malefactor was firſt hung up, and then killed, *Acts* 10.39. but thoſe who were ſtrangled, were firſt killed, and then hung up.

[f] *Scal. Euſeb.*

This croſſe had foure things in it. 1. *Arrectarium, the mayne tree.* 2. ὑποπόδιον, *ſcabellum, the tree which their feete was nailed to.* 3. *Lignum tranſverſum, a croſſe tree*, wh reunto their armes were faſtned with cords, and their hands nailed. 4. *Vertex*, the title, the place above his head where the inſcription was put. It had not a fift part (as ſome doe thinke) called πῆγμα, whereupon they did ride (as it were) neither were they called *cruciſali to leap upon the croſſe*, or, *aſcendentes in crucem, to goe up to the croſſe*, becauſe they went up to this πῆγμα, but becauſe they aſcended upon ὑποπόδιον, the place where their feet ſtood. *Conſtantine* the Great, aboliſhed firſt this kinde of death, for honour of Chriſt who ſuffered on the croſſe.

Doctrine.

Here the great providence of God is to be marked, although the Romans changed the forme of the death, yet

yet they changed not the tree, because our Lord behooved to be made a curse for us, hanging upon a tree. Deut. 21. 23.

The consequents of sinne, are shame, paine, and the curse: Christ suffered all these upon the crosse; paine, for they racked and dis-joynted him, *Psal.* 22. 14. shame, he suffered (being naked) betwixt two theeves. 3. the curse, because he hung upon the tree.

Doctr.

Because they were usually crucified upon the crosse, the Apostle, *Gal.* 6. 14. sayes, *the world is crucified to me*; that is, the glory of the world which deceived the false Apostles, is nailed (as it were) to the crosse, and dead in my judgement: that I account nothing of it.

He who was condemned to this kinde of death, carried the crosse upon his neck, to the place of execution, from the judgement Hall. It was laid upon Christ, and he not able to beare it, therefore they compelled *Simon* of Cyrene to helpe him. Hee who bore this tree also, was called *Furcifer, quia ferebat furcam*, because he carried a tree, onely for ignominy and not for death.

It was from this custome of carrying of the crosse tree to the place of execution, that the phrase in the Gospell is borrowed, *Take up your crosse & follow me, Mat.* 16. 24.

§ It was the custome of the Iewes, when they carryed one to execution, there went one before, speaking these words: *This man goes forth to be put to this kinde of death, for such and such a crime, done in such a place, in such a time, before such witnesses. If any man have any thing to say for his defence, let him come and speake now.* But the Romans changed this forme, and put the cause of his condemnation in a superscription above his head, as in Christs crosse. § *Causab. cont. Bara.*

The superscription was in Hebrew, Greeke and Latine: for it was the custome of the Roman Emperours when they subdued a people, to send their Edicts to them, in their owne language, and then in Latine. So *Pilate*

Pilate being a Roman, puts up the inscription above Christ, in Hebrew, Greeke and Latine.

שרף The third sort of punishment, was called *Sarapha*, burning, *Levit.21.9.*

Afterward they used another sort of burning, which they called *Combustio animæ, The burning of the soule, Lev.19. Igne comburetur, Let him be burnt with fire. Ionathan* the Chaldy paraphrast paraphrases it thus; *Hee shall be burnt, pouring in hot Lead at his mouth.*

The ground of this punishment they made to be this, because it is said of *Nadab* and *Abihu, Combusti sunt in animabus suis, they were burnt in their soules.* They say there was no burning in their bodyes: here wee see upon what ridiculous ground they institute this punishment.

הרג Their fourth sort, was Beheading.

In all these sorts of punishments, when the malefactor was buried, if he had beene strangled, the cloth which strangled him, was buried with him: so the tree upon the which he was hanged, so the stone which stoned him, and the sword which beheaded him.

Afterward they added a fift sort of punishment, to wit, drowning, *Math 18.6. It were better that a Mil-stone were hung about his necke, and he were cast into the sea. Mola asinaria.* The Mil-stones which they used were of two sorts, the first was *Mola trusatilis, a light stone turned about with a mans hand:* the second was *Mola asinaria, A heavy stone turned about by an Asse.* This they hung about his necke who was to be drowned, to make him sinke the sooner.

He causes the Wheele to goe over the wicked. Prov.20.26. Some hold, that *Salomon* alludes here to a forme of punishment used among the Iewes; as the husbandman brake some sort of graine with the wheele, so they brake malefactors with the wheele: but *Salomons* meaning is;

As

As the wheele turnes over, just in the same place: So, as the wicked hath done, shall be done to them.

PARAGR. V. *Diatriba* I.
Of the manner of putting malefactors to death.

THe place of execution was publique. *Canon.*
Bring him out, that all the people may see and stand in feare. *Confir.*

It was iniquity then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called δικος, *the place of justice.* *Illust.*

This place of execution, was called *Golgotha, the place of dead mens skulls*: becauſe the dead ſculls were rolled up there, which before was called mount *Gareb. The hill of ſculles*, becauſe the lepers and diſeaſed, were put out there: afterwards for deteſtation it was made the place of execution.

[i] The gate by which they were carryed to the place of execution; was called *porta vetus, vel porta judicij, the old gate, or the gate of judgement*, they went out of it, who were condemned: the Apoſtle, *Heb.* 13. hath relation to this, *Let us follow him without the gate.*

[i] *Arias Montanus.* In the deſcription of Ieruſalem.

They were miſerable comforters to thoſe whom they executed. *Canon.*

[k] At the firſt they uſed to give them wine, when they were in the place of execution; *Give wine to him who is of a ſad heart*: but afterwards they uſed to give him *Vineger mingled with gall*, to make his head giddy, that he might feele no paine; but Chriſt refuſed this. The Perſian Kings kept by them ſundry ſorts of poyſon, which they uſed, *either to haſten their death, or to mitigate their paine.* They had no proper officer, who executed the guiltie, for ſometimes the Captaine of the guard did it, there- *Illuſt.*

[k] *Aelianus, l. 4. de animalibus, c. 41. Cauſub. cont. Baro.*

therefore he was called *mactator*, *Gen.* 37.39. Sometimes the Iudge, as *Samuel* killed *Hagag*, 1 *Sam.* 15.13. and sometimes one of the guard, as he sent *Spiculatorem* one of his pike-men to behead *Iohn*, *Mark.* 6.27. improperly translated a Hang-man.

PARAGR. VI. *Diatriba* 1.
Of their punishments not Capitall.

Canon. THeir punishments not capitall, were three, imprisonment, whipping, and mutilation.

Illust. Three things are necessary for the health of mans body. 1. motion. 2. *quies* to rest. 3. integritie. Imprisonment is contrary to motion; whipping, is contrary to rest; and mutilation, is contrary to integrity of body.

Canon. They had two sorts of prisoners, free prisoners, and more straitly kept in prison.

Illust. Their free prisoners they suffered to goe out all the day long fettered, to worke, but caused them to come to the prison at night; *And they shall be gathered as the captives to the prison*: the morrow they were brought again to their worke. So the Roman prisoners were suffered to goe abroad all the day, therfore *Paul* sayes; *He sought me out diligently*, 2 *Tim.* 1.18. if he had been kept still in the prison, he might have found him out easily, but he was suffered to goe abroad all the day. The malefactour was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca*, *Eadem catena tam reum quàm militem tenet*, *One chaine holds both the guilty and the souldier.*

Esay 24.22.

[m] *Drus. prat.* [m] These freest sort of prisoners, which we call *warders*, were warded within the Citie of Refuge: the Greekes called this prison ἀδέσμων φυλακὴ, a prison without fetters: and the Latines called these prisoners *comperendinati*, *suspended*, because they were neither yet absolved, nor condemned, lying under some suspicion.

Their

Their ſecond ſort of priſoners, were thoſe who were kept in fetters, *Pſal.* 105. Such were the iron fetters which *Ioſeph* was put in, *In ferrum venit anima ejus*, his ſoule was in irons, *id eſt, in nervum ferreum, an iron band.* So *Pſal.* 107. *vinctus affliction & ferro*, bound with affliction and iron. And *Act.* 16. 14 the Greekes called this φυλακὴ, *the inner priſon.* When they ſhould ſtarve one in the priſon; they ſay, *Perdamus ligno (pro cibo ejus) & tollamus eum è terra viventium*, Let us give him wood for bread, and put him out of the land of the living, *Ier.* 11. 19. By the firſt part, they meant to ſtarve him, and to eate the wood of the ſtockes if he would; by the ſecond to kill him by the ſword; See the oppoſition, *verſ.* 22. The Chaldie Parphraſt, *Mortifero veneno inficiamus cibum ejus*, Let us infect his meate with poyſon: this the Greekes called ἀποκαθαίρεσις, *ſublatio, a killing.*

PARAG. VII. *Diatriba* 2. *Of their whipping.*

THe Lord preſcribes in the Law, the number of the ſtripes, which muſt be given to the malefactor. *Canon.*

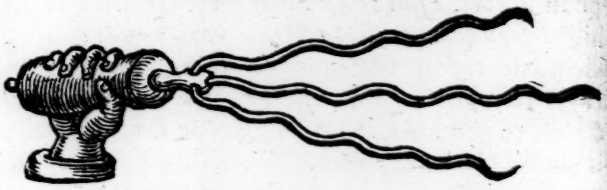
Deut. 25. 3 *Fortie ſtripes ſhalt thou give him, but no moe.* *Illuſt.*

They gave him uſually but thirty nine ſtripes, not full forty, 2 *Cor.* 11. 34. *I received thrice forty ſtripes lacking one of the Ieiwes.* The reaſon why they gave not full forty, was this; the whip wherewith they whipt them, had three thongs, and they gave him but thirteene ſtripes with it, which made thirty nine, if they had given the foureteenth, they had exceeded the number preſcribed in the Law, which had beene forty-two ſtripes. If the Iudge had commanded to give twenty ſtripes, they were to give them but ſix blowes (which was three at a blow) if they had given them ſeven, they had given twenty-one ſtripes, and ſo they ſhould have exceeded the Iudges ſentence.

Arbhagnim chaſid echad, Forty lacking one.

The

The forme of the Whippe.



[n] *Buxtorf. Gram. Chaldaica.*

[n] The malefactor, when he was beaten did neither sit nor stand, but was bowed downe, *Deut.* 25. *The Iudge shall cause him to bow downe.*

2. His cloathes were pulled off.

3. He was bound to a stake fixed in the ground.

The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let up or downe, as we let up or downe a Stirrup, and it was fitted according to the bigneſſe of the malefactors body. If he were a big man, it was let out; if a leſſer body, it was made ſhort. Through this thong, went a thong of aſſe leather doubled, ſo one was doubled in two, and two in foure.

[o] *Valm. Maccoth c. 3. in Miſhmah.*

[o] He received with this whippe three blows at once; the thong of the Oxe leather whipped him to the belly and the breaſt, for it was longeſt; the two thongs of the Aſſe leather, whipped his backe and the hinder parts; and they ſay, *Non condemnant eum niſi plagis quæ convenientes ſunt ad triplicandum. They condemne him not but with whippes agreeable to the number of three.*

1 King. 9. 12. Ezech. 2. 6.

They had another forme of ſcourging by Scorpions, *They ſhall be beaten with Scorpions:* this was a ſharpe ſort of thornes, of the which they made a whip, which ſtung as if they had beene Scorpions: and *Ioſuah* alludes to this forme of whipping, *They ſhall be thornes in your ſide:* for they whipt them about the ſides, and not alongſt the backe.

PARAGR.

PARAGR. VI. *Diatriba* 3.
Of the punishment of Mutilation.

THe Lord would have the same member cut off from the transgressour, which he cut off from his neighbour. *Canon.*

Eye for eye, and tooth for tooth, Exod. 21. 24. *Conf. Illust.*

The Greekes from this borrowed their ἀντιπεπονθὸς, *contrary passion*, and the Latines their *legem talionis*, law of equality or proportion.

If he wounded a man (not cutting off any member of the body) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame, thirdly, his healing: fourthly, his resting. 1.

If he hurt him, and rest not from his labours, hee payes but three things; his paine, shame, and his cure, but not his resting. 2.

If hee wound him in a place not seene, then he payes but for his paine and healing. 3.

If he strike him and wound him not, then hee payes onely for his shame. 4.

If he hurt his owne Hebrew servant, so that he rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master. 5.

If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slave, hee payes nothing for his rest, because the labour was his owne, he payes onely for his paine and healing. 6.

He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two parts to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe. 7.

There

[p] *Cælius.*

There is [p] *Talio æqualitatis, a like in quality,* and *Talio similitudinis, a like in similitude. Talio similitudinis,* is kept in *correctiva justitia,* in correcting justice; when one strikes his father, he is not to be striken that way againe, but to dye the death: *talio æqualitatis est in rebus, talio similitudinis, in actione & passione,* alike in equality, is in the matter, alike in similitude, is in action and passion.

Quest.

When one smires out the eye of him that hath but one eye, whether should *talio similitudinis* be kept here, or *talio proportionis?* Whether should one of his eyes be puld out, or both his eyes? Answer. *Talio æqualitatis,* should not be kept here, but *talio similitudinis,* he should lose both his eyes, because he deprived his neighbour of his whole sight.

Answ.

The Iewes expounded this law, not, *per talionem æqualitatis,* but *per talionem similitudinis,* and they sayd, how could one eye be pulled out for one eye? therefore they interpreted the Law, *He shall pay the price of an eye.* This their interpretation, *eye for eye,* is like that: It is lawfull for a private man in revenge to pull out his neighbours eye: as false interpreters of the Law humors their hearers, establishing private revenge, which belongeth onely to the Magistrate: so they would pleasure the rich by this interpretation, and benefite themselves: so they sought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the body, but of the integrall parts, as eye, tooth, &c.

[q] *Cælius.*

The [q] Romans and Greekes, used to marke malefactors with a hot yron; these were called στιγματικοὶ, and the Apostle alludes to this: *I carry in my body, stigmata Christi.* When they were marked in the forehead, [r] *Plinie* calls those, *inscriptos vultus.*

[r] *Plin. de nat. Histo.*

PARA-

PARAG. VI. *Diatriba* 4.

Of the torments used by thy tyrants against the godly.

THere were two speciall torments used against them. *Ier.29.26. Navis sugentis, the ship of their sucker.* This the Greekes called ναυτρίνιαι, *to encloſe in a ſhippe.* In this torture, they put the men incloſed betwixt two boards ſtraitly. In the meane while to preſerve his life (while he ſhould confeſſe) they gave him by a Cane, ſome * liquor to preſerve his life, therefore it was called, *Navis ſugentis*, and anoynted his face, ſetting it to the Sunne, that the flies might torment him.

Tympaniſmus, was the * ſtretching out of the perſon tormented, as if hee had beene the head of a drum, then they beate him with cudgels to death. When *Balthaſar* was killed by *Darius*, they beate him with cudgels this way to the death; and ſo the Chriſtians were thus tormented, *Heb.*11. In the dayes of *Nero*, they put a pitched coat upon the Chriſtians, to make them burne the better, called *Tunica moleſta, a troubleſome coate*, and they burnt them in the night, to make them ſerve as torches to give light.

[a] The Chriſtians were called *Sarmentitij* and *Samaxij* in opprobry, becauſe they were bound to a tree, made in the forme of an axel tree, and branches ſet round about them, to burne them to death.

Canon.
Conf.
Serrâ diſſecti, ſawen. Heb.11. Such a death the Hebrewes hold *Eſay* was put to, incloſing him in a tree. *and ſawing it*, Heb.11.
* *Mel temperatum lacte*, Toſt. Plutar.
* τετανίζειν.
Suet. in Claud.
[a] *Scal. in Euſeb. Celius.*

PARAGR. VII.

Of their civill Contracts and Bargaines.

THe Lord would have his people to deale juſtly betwixt man and man.

*Levit.*61. *Si mentitus fuerit impoſitione manus, If he lye in clapping the hand.*

It was their uſe, when any thing was given them to

Canon.
Confir.
Illuſt.

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it, 2 *Tim.* 1. 12. παραθήκη, *He is able to keepe that which I have committed to him.*

t *Talm. seder nesikin de damair.*

t He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gave wages to keepe it.

Canon. Illust.

In taking their infeftments, they had their owne proper ceremonies, *Psal.* 64. *Over Edom will I cast my shooe*: here is an allusion to the custome of the *Iews*, when they tooke their possession, they put a shooe upon their foot, or u a glove upon their hand. This pulling off was called *Chalitza, detractio, a drawing*, and he was called *discalceatus in Israel*, bare-footed in Israel. But this custome wore out of use amongst them, and for this they tooke their seasing by a peece x of cloth, called *Sudar, unde emptio, sudar, a buying.*

u Chaldy Paraphrast upon *Ruth*, translates a shooe, a glove.

x *Elias Levit. in Sudar.*

Whether the buyer or seller pulled off their glove or shooe it is not certaine. *Targum Ionathan* expounds it of the buyer, that he pulled off his glove or shooe, *Ruth* 4. *Et detrahebat chirothecam dextræ suæ, & emebat ab ipso:* y *and she drew off his right glove, and bought it from him.* Other of them referre it to the seller, *as I give to thee this glove or shooe, so I give this land to thee.*

y *Chald. Paraph.*

In their contracts and bargaines of morgaging their Lands, they used not Notars as we have; z but he who was to buy the ground writ two instruments; the one he sealed with his owne finger; the other he shew'd it uncloſed to the witnesses, that they might subscribe and beare witnesse, which they did upon the backe of the uncloſed instrument: these two instruments were almost alike in all things, save only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew these

z *Scalig. in Eusebio.* Ier. 32. 7, 8, 9, 10.

theſe but the buyer and ſeller) in caſe that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day; it was lawfull for the next of the kindred to have redeemed it; theſe two being concealed, there was place for the poore man to redeeme his owne land after the day: therefore they ſet downe in the incloſed inſtrument onely the bare diſpoſition without the price, or time of the redemption. So amongſt the Romans when they ſealed their latter Will and teſtaments, they concealed the name of the heire, leſt any wrong ſhould be done to him. 1 *Celim.*

In other affaires they had their Scribes and Writers, *Pſal.* 45. 2 *Ezech.* 9. 2. *Eſter* 3. 12. Theſe, *Iudges* 5. 14. by a poeticall deſcription are deſcribed *trahentes ſtylo ſcribæ*, drawing the Pen of a Scribe.

PARAGRAPHE VIII.

How they meaſured their ground.

THey meaſured their ground by a line. *Canon.*

Hence is the phraſe, *Deut.* 3. 4. *Funiculus Argob, The line of Argob*, So, *Funiculus Domini, The line of the God of Iacob.* So, 2 *Cor.* 10. *I went not into another mans line.*

Theſe were called *Chable midda, funes menſorij, meaſuring lines.*

This meaſure of the line or cord, in hotte weather it ſhrunke in, and in wet weather it ſtretched out; therefore in meaſuring of the Temple, and all thoſe things which belonged to it, they meaſured all by a reede. So, *Iohn* ſees the Temple, *meaſured by a golden reede.* Revel. 21.

The cannon of the Scriptures, is that golden reede which meaſureth all things belonging to the Temple, it is not that *Lesbia regula*, which will ſhrinke in and reach out.

PARAGR. XI.

How the Ancients reckoned their yeares.

Canon. Confir. THey reckoned their yeares upon their hands. *Wisdome comes with length of dayes in her right hand, Prov. 3 6.*

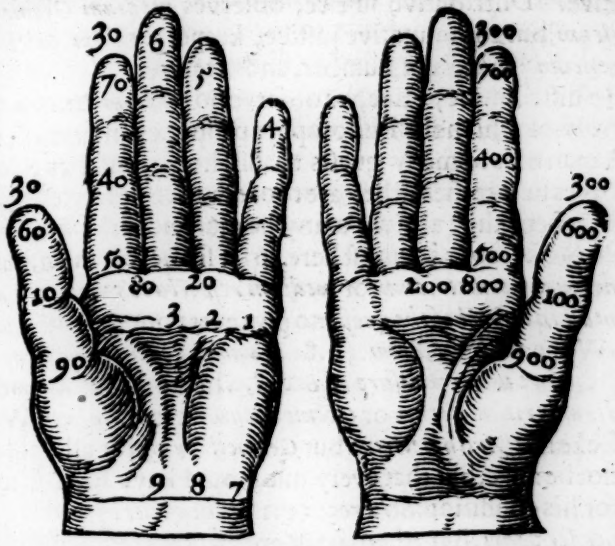
Illustr. [b] *Anton. Nebriss.* [b] They reckoned upon their left hand, till they came to an hundred, and then upon the right hand, they reckoned their hundreds: his meaning is then, that wisedome gives length of dayes, even to an hundred yeares; *Hieronymus,* [c] *Hieron. Iovinian.* [c] *Porrò centesimus numerus transfertur a sinistra ad dextram, & in eisdem digitis numeratur, sed non in eadem manu: Truely the hundred number is transferred from the left hand to the right hand, and is numbred with these same fingers, but not in the same hand. Ambrosius,* [d] *Ambros.* [d] *Bonus ratiocinator velut ad centuplum manum porrigens, semper à sinistra transfert aliquid ad dextram, A good counter, stretching out his hand as to an hundred, transfers from the left hand, something to the right hand.* So the Poet writes of *Nestor,* [e] *Iuvenal.* [e] (*Sua dextera computat annos*) *he counts his yeares upon his right hand.*

Marke the forme of their reckoning upon their left hand, apply the top of the little finger, middle-finger, and ring finger, to the six numbers upon the palme of the hand, then by stretching out of the fingers againe they make other three, which make up all the simple number under ten.

In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as joyne the top of the thumbe with the top of the fore-finger, and these make thirty.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred and so forth, as ye may learne by the programme of the two hands set downe here.

The



The thumbe they called it *holy*, becauſe the high Prieſts thumbe was conſecrated with blood.

[1] The little finger was called the *finger of incenſe*, becauſe the high Prieſt meaſured incenſe with it.

[1] *Celius.*

The ſecond finger, was called the * *infamus finger*, *Eſay* 58. *They point with the finger*, [2] The Grecians called this χιμιλίζειν, *id eſt*, *pertentare digito an gallina ova conceperint.*

* *Digitus infamis.*
[2] *Alexander ab Alex.*

PARAGR. X.

Of their meaſures and weights for liquid and dry meaſures.

GOD appointed weights and meaſures, that there might bee righteous dealing among his people; without which the Common-weale could not ſtand.

Canon.

Prov. 20. *Ye ſhall not have a weight and a weight.*

Confir.

There is two ſorts of Iuſtice, diſtributive and commutative.

Illuſtr.

tative. Distributive justice, obserues *medium Geometricum*, but commutative justice, keepes *medium Arithmeticum*: in weight, number, and measure.

Arithmet. 4.6.13. *Geom.* 4.6.9.

In distributive justice, we obserue no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are too few; then he sets ten before them, they are two many: he must not take *medium Arithmeticum*, as a midst here, to set six before them, but *medium Geometricum*, or *medium respectu conuiuarum*, a midst in respect of the guests: to give everyone as he needed.

Quest. When we pray, *Prov.* 30.8. *Da nobis panem dimensi nostri, Give us our measure of Bread*, whether seeke we, *medium Arithmeticum* or *Geometricum* here? *Answer*, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that every one should have food meet for his condition: So *Prov.* 31.15. *She gives by portion to her seruants*. But when the *Manna* was parted, and every one gat his *Omer*, *Exod.* 16.16. then it was *Arithmeticum medium*. So *Deut.* 25.13,14. *He shall not have a stone and a stone*: this obserues *Arithmeticum medium*.

Answ.

Canon. Commutative justice is the pillar which upholds all things.

Illust. The generall grounds of this *commutative justice*, are first, *Quod tibi fieri non vis alteri ne feceris, doe not to another, which thou wouldst not have done to thy selfe*, *Mat.* 7.12. secondly, *he who labours not, shall not eate*; 2 *Thess.* 3. thirdly, *the workman is worthy of his wages*, *Luke* 10.7.

The morall ground of Measures. The particular grounds, are weights and measures, which are necessary in the Church, 2 *Chron.* 23. First, for mans life, as in Physicke: for without measure and weight, the Physitian might kill where hee should saue. 1 *Tim.* 5. use a little wine for thy stomacke: So in husbandrie, *Levit.* 17. *According to the measure of the seed, the price of the ground shall be valued.* So the Scripture shewes

ſhewes us the ſtrength of *Goliah*, by the weight of his armour: therefore *Wiſedome* 11. *God hath made all things in number, weight and meaſure*, And, 1 *Cor.* 10. *God layes no more upon us, than we are able to beare.*

Canon. The naturall ground of meaſures.

The ground of dry meaſures is the Barley-corne, and of the wet meaſures the egge.

Illuſt.

Becauſe the Barley corne, is the beginning of dry meaſures, therefore *an account* is called *ſhiur*, from *ſhiur, the barley corne*: ſix barley cornes make an inch, foure inches make a palme, three palmes make a ſpanne, three ſpannes make a cubite.

Canon.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri, the cubite of a man, Deut.* 3. or *cubitus decurtatus, a leſſe cubite.*

Illuſt.

The cubite of the Sanctuary was an hand-breadth more than the common cubite.

The common cubite was from the point of the elbow, to the top of the middle finger.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger, *Iud.* 3.21 *Ehuds* dagger was of this cubite.

Becauſe the cubite was the uſuall meaſure, therefore *Ier.* 51.13. ſaith, *Cubitus avaritiæ tuæ venit, the cubite of thy avarice is come*, that is, in the ſame meaſure, that thou haſt done to others, in that ſame meaſure, it ſhall be meaſured to thee againe.

The cubite was of their greateſt meaſures.

Ezech. 27.11. *And Gammadim were upon thy walls*: that is, *tall men*, or, *men of cubites*, becauſe it was one of their largeſt meaſures; or, men of cubites, becauſe they meaſured many things by the cubite: So the Sabæans, (lying betwixt the Perſian and red Sea,) *Eſay* 45.15. are called *men of meaſures*, becauſe they uſed much merchandize: or *Gammadim*, thoſe of *Phœnicia* which lay out in the forme of a cubite.

The cõmon weight, was called *Lapis Regius, the Kings ſtone*, 2 *Sam.* 14. 25. their ſmaller weight, was the weight of the ſhekle: this was called *Sictus ponderalis, the ſhekle or weight*, as the other was called *Siclus nummarius*, the penny ſhekels. *Abſolons hayre weighed two hundred ſhekles*, which is foure pounds and two ounces, 2 *Sam.* 14. 24. *David* bought of *Araunah* a peece of ground *for fifty ſhekles*, but 1 *Chron.* 21. 25. he bought it for *ſixty ſhekles*, keeping the proportion of gold to ſilver, twelve to one: one of gold, and twelve of ſilver.

PARAGR. X. *Diatriba* 1.
Of their Shekle.

Canon. GOD to avoide all ſort of falſe dealing, tooke order for their money, that the Shekle and Gerah ſhould be ſo much.

Illuſt. The Shekle was their moſt uſuall money, therefore ſometimes the Shekle is ſet downe, and not the mettall, as *Exod.* 30. *They ſhall give halfe a ſhekle*, to wit, of ſilver. Sometimes the mettall is ſet downe and not the Shekle. *Matth.* 26; *They gave him thirty peeces of ſilver*: that is, ſhekles of ſilver: thirdly, when the number and the mettall is ſet down, & not the ſhekle, *Gen.* 20. 16. *Dedi mille argenteos fratri tuo, id eſt: ſiculos argenti, I have given* 1000. *peeces of ſilver to thy brother*, that is, *ſhekles of ſilver.*

Canon. He would not have them to falſifie their coyne to make their ſhekle great, *Amos* 8. 5. or to mixe it with droſſe, *Eſay* 1. he would have it *gnobber laſocher, tranſiens inter mercatores, Current money amongſt merchants.* It is called *nummus à νόμω, & eſt tanquam fideiuſſor*, when it is falſified it brings *generalem in-æqualitatem.*

Exech. 45. In the dayes of *Ezechiel*, the price of the money was augmented, the ſixt part, as *Mna ſacra*, at the firſt was 100. but in *Ezechiels* time 120. So the common *Mna*, at the

the first, was but 50. bur in his time 60. So that in time of scarcity of money (as in this time of the captivity) the magistrate may augment the value of the money.

Paragr. XI.
Of their Marriage.

Canon. Confir.

BArrenneſſe, was a curſe among the people of God. *Pſal.*78.36. *(The Virgines were not praiſed)* that is, they were not married, this is ſpoken to their ſhame.

Illuſt.

When they were married, they were ſaid to be praiſed, and the houſe of marriage was called by the Hebrewes, *domus hillel*, the houſe of praiſe, and when they had children, *their reproach was ſaid to bee taken from them*, *Luk.*1.

Obiect.

But *Iephte* vowed his daughter a Virgin. Anſwer, he vowed her not a Virgin, but ſacrificed her, for the Text ſhould be read, *And they went out yearely to lament her*: So the Chaldie paraphraſt reades it, and moſt of the ancient Iewes: and it was long after this ere virginity was profeſſed amongſt them, of whom Chriſt ſpeakes, *Some are Eunuches for the kingdome of God*, [i] ſuch were the Eſſæans, and *Origen*.

[h] *Targ. Ionath.*

[i] *Ioſeph. de Bell. Iud.*

Obiect.

But *Iephte* is commanded, *Heb.*11. for his faith, how could he then have ſacrificed his daughter? Anſwer, There are many of the Saints commended there, who committed other wayes great ſinnes.

The maides before they were married, uſed upon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they ſaid, [k] *O yong men lift up your eyes, and ſee whom of us all yee will make choyce of, looke not to beauty, becauſe it is deceitfull, nor to riches, becauſe they take their wings and fly away, but praiſe her who feareth the Lord. Ieremy* in his Lamentations hath relation to this, *Lam.*1.4. *Their virgins mourne, neither dance they.*

[k] *Talm. tertia ſedar Naſhim.*

Paragr.

PARAGR. XI. *Diatriba* 1.

The time betwixt the affiancing, and the mariage.

Canon. BEtwixt the affiancing and the mariage, they intervened a long time.

Confir. Illust. *Gen.* 24. *Let her stay with us dayes or tenne.*

Dayes, put absolutely, signifie a yeare. *Gen.* 8. *At the end of dayes*, that is, of a *yeare*. So *Targum* paraphrases the place *Gen.* 24.[l] *Aut decem menses*: but *ten*, when it is referred to moneths, signifies dayes, *Levit.* 16. 7. *In the seventh moneth the tenth*, that is, the tenth day: but referred to yeares, it hath relation to moneths: *Let her stay with us a yeare, or at the least tenne moneths.* What sense were this, *or at the least tenne dayes?* The reason of this accompt was, because they had not the moneths distinguished by names, as after the captivity.

[l] *Targ. Ionath.*

Canon. Conf. The man gave the dowrie to the woman.

David being but poore, 1 *Sam.* 18. 24. *Gave so many skinnes of the Philistims.* So, *Sechem* askes, *Gen.* 34. 12. *What dowrie they would aske of him.*

Illust. [m] The Bride brought onely to her husband, her clothes, ornaments, and jewels. *Nedunija*, this was *dos mulieris*: *the womans dowrie.*

[m] *Elias Levita.*

Canon. Conf. They were not exorbitant in their dowries.

Exod. 22. 17. *Pecuniam pendito prout est dos virginum, Weigh thy silver according to the dowrie of the virgins*; and this they gathered to have bin *fifty shekels*, *Deut.* 22. 29. *Then he shall give who hath lyen with her fifty shekels.*

PARAG. XI. *Diatriba* 2.

The time of their mariage.

Canon. Conf. THeir mariages were in the night.

Mat. 25. 1. *Luke* 12. *And at mid-night the virgins came to waite for the Bridegroomes returne, with lampes in their hands.*

They

They uſed ſolemne words in their marriage.

Canon. Illuſt.

[n] *Eſto mihi in uxorem ſecundùm legem Moyſis & Iſrael: & ego juxta verbum Dei colam te, honorabo te, alam & regam juxta morem qui colunt, honorant, & regunt uxores ſuas fideliter: do autem tibi dotem virginitatis tuæ ducentos denarios (id eſt 50. ſiclos) quin etiam alimentum tuum, & veſtitum atque ſufficientem neceſsitatem tuam, item cognitionem tui juxta conſuetudinem univerſæ terræ*, that is, *Be thou a wife to me according to the Law of Moſes and Iſrael, and I ſhall worſhip and honour thee, according to the word of God: I ſhall feed and governe thee, according to the cuſtome of thoſe who worſhip, honour, and governe their wives faithfully: I give to thee for the dowrie of thy virginity* 200. *pence, (that is,* 50. *ſhekles) as alſo thy food, cloathing, and thy ſufficient neceſsity: Alſo a knowing of thee according to the cuſtome of the whole earth.*

[n] Talm. Babylon. Solennis forma conſecrandi ſibi uxorem. Exemplar inſtrumenti dotalis Iudæorum ex talm. Babylonico trar ſcriptum, ex Corrolio Bertramo, in quo hæc verba.

Here marke firſt how the Scripture hath relation to this forme of ſpeech, 1 *Pet.* 3. 7. *Honour your wives as the weaker veſſels.*

Secondly, he promiſes to his wife according to the Scriptures, *Num.* 30. *Victum, amictum; & debitum tempus, Meate, cloathing, and the time of knowing her:* which the Apoſtle calls, 1 *Cor.* 7 3. *Due benevolence*, & here by modeſty of ſpeech, it is called, *via omnis terræ*, *Gen.* 19. *We have none to goe in to us after the way of all fleſh.*

The marriage was perfected by three things.

Canon. Illuſt.

1. [o] *Bekeſebh, argento, with ſilver*, 2. *Vbiſhtar, ſcripto*, from *ſatar numerare*, which is *to write*, 3. *Bebia, hoc eſt coitu, in knowing her.* Hence is that ſaying of theirs: *Quid ſunt uxores, & quid concubinæ? uxores ſunt cum inſtrumento, dote, & ſponſalibus; concubinæ neque cum hac nec illa. What are wives, and what are concubines? the inſtrument, dowrie, and wedding, make a wife: but the concubines have none of theſe.*

[o] Talm. tertia ſedar Kidduſhim de ſponſalibus.

The Bride in token of her ſubjection, covered her head with a veile.

Canon.

There-

Confir. *Gen.24.65.Therfore she took a veile & covered her selfe.*

Illust. When she was a maide, she put a veile upon her face.

P Hieron. *Hieron.* P *Illa sit tibi amabilis quæ procedens in publicum, vix uno oculo qui viæ necessarius patente egreditur*, that is, Let her be amiable to thee, who going in publike, goes scarsely with one eye open, necessary to the way. This veile was taken off her face in the day of marriage, therefore it was called ἀνακαλυπτήριον, *a veile*, by the Greekes, because that day she went with her face uncovered, and the gifts which were sent to her, were called ἀνακαλυπτήρια. The veile which covered her face in her Virginity, was a token of her modesty; so the veile which covered her head when shee was married, was a token of her subjection, *Num.*5.18.therefore when her husband was jealous of her, she is commanded to stand bare-headed before the Priest, untill shee be cleared of that suspition, as not being under the husbands subjection all that time.

Tertul.de Veland. Virg.

Canon. The speciall friends of the wedding were νυμφαγώγος, *the conveyer of the Bride*, and παρανυμφὸς, *the conveyer of the Bridegroome.*

Conf. παρανυμφὸς, was called the bridegroomes companion, *Socius ejus*, and by the Chaldies, *Shushebhinim*, *socij companions.*

Illust. When the Bride was brought to the Bridegroomes chamber, she was brought, *Per* νυμφαγώγον, and the Bridegroome was conveyed, *Per* παράνυμφον, him the Latines called *Auspex*, *inde bonum auspicium*: the rest who were at the marriage, were called the children of the wedding, *Mat.*9.13.

The witnesses who conveyed them, kept the chamber that night, upon the morrow they received the tokens of her virginity & kept them. If afterwards her husband was jealous of her that she had not beene a maide when he married her; the witnesses were to produce the sheete called

Deut.22.15.

called *Sucar*, [q] and the father was to ſhew it before the judges. The father himſelfe had not the keeping of the ſheete.

[q] *Talmud. in tertia ſedar Naſhim, id eſt, mulierum.*

Their marriages laſted ſeven dayes.

Canon.

*Iudg.*14.17. *Then Sampſons wife wept ſeven dayes, whilſt the feaſt laſted.*

Conf.

As their marriages laſted ſeven dayes: So they appointed ſeven dayes for mourning at their burials: as they called marriage, *Gen.*49.31. *Via omnis carnis, the way of all fleſh*: So, death is called, *Ioſ.*23.13. *Via omnis carnis, I goe the way of all fleſh*: and they appointed ſeven dayes as well for the one, as for the other.

Illuſt.

At their marriages, they propounded queſtions and riddles.

Canon.

*Iudg.*14. *I will put forth a riddle unto you, and if ye can declare it within ſeven dayes of the feaſt.*

Conf.

The Greekes from them learned their γρυφοι, *hard queſtions*, and their δειπνοσοφισται, *queſtions at meate.*

Illuſt.

When they were married, they prayed thus for them, *Ruth* 1.4. *Det Deus tibi requiem, God give thee reſt.* And the Heathen when they were married ſaid, *Eſt in portu, He is in the haven.*

The women after they were married, went ſeldome abroad.

Conf.

*Pſal.*68. *Habitatio domus dividet ſpolia*, that is, *the women, who dwelt at home divided the ſpoyle.* So *Tit.*2.5. They were called οἰκουροὶ *domiportæ.*

Illuſt.

[r] The Greekes called them, οἰκουροὺς *home-ſitters*, and οἰκοφθόρους *houſe bearers*, and the Latines *Caſariæ, dwellers in cottages*: the Heathens painted before the modeſt womens doores, *Venus ſitting upon a ſnaile, Quæ domiporta vocatur, called a houſe-bearer*, to teach the matrones to ſtay at home, & to carry their houſes about with them: So, the Virgins were called by the Hebrewes, *Gnalamoth abſcondita, hid*, and by the Greekes κεκλεισμένας: *ſhut up*

[r] *Cauſab. cont. Baron.*

up, and the places of their aboade παρθενωνες. *Cellæ virginales, virgines celles.*

Contrary to these are whores, *Prov.* 7. 12. now she is in this corner, and now in that: therefore the Chaldies call an whoore *egredientem, niphcath hara, going abroad,* and a whore the daughter of a whore, [f] *egredientem filiam egredientis, a goer forth, the daughter of a goer forth Gen.* 34. *Should he make our sister as a whore? Targ. in sic tut exeuntem foras.*

[f] *Targ. Sephar. Gnalamoth.*

PARAG. XI. *Diatriba* 3.
Of their Divorce.

Canon. Confir.

THe man gave the bill of divorce to the woman.

In their corrupter times, the woman gave also the Bill of Divorce to the man.

Mar. 10. 12. *And if the woman put away her husband.*

[t] *Scaliger in Eusch. Illust.*

[t] in the time of *Herod* the great, his sister *Salome* gave to her husband *Cristobarus*, the first bill of divorce. Amongst the Romans, it was usuall for the women to give their men the bill of divorce.

[u] *Aristoph. in Nebulis.*

[u] By the Atrick law, they had two distinct names: if the man put away his wife, it was called ἀποπεμπειν, *to send her away*: but if the woman went from her husband, it was called ἀπολειπειν, *to leave him*: the reason why the man was said ἀποπεμπειν, was, because he had the authoritie to cast her out, for the house was his: she was sayd onely ἀπολειπειν, *to leave him* and go her waies out of the house, and also was said ἀπογραφὴ ἐξ δια ἀπολειψιν, *Quando mittebant repudium viro, when she sent the divorcement to the man*: and *actio divortij, the act of divorcement*, upon the mans part, was called δικη ἀποπομπης, *the accusation of putting away.*

The Bill of divorce, was called *Sepher keritoth, seheda dimissionis, the Bill of letting goe*, and it was written after this

this fort. * *Tu N. Esto expulsa à me, & sis libera, & domina tui ipsius, ad abeundem & nubendum omni viro cuivis; & nemo reijciatur propter nomen meum; hic erit libellus repudij, & epistola dimissionis juxta legem Mosis.* That is, *Thou N. goe thy way from me, and be free and Mistris of thy owne selfe, to goe to marry whom thou wilt, and let none her refused for my name; this shall be the bill of divorce, and the Epistle of putting away, according to the Law of Moses.*

* Talm. tertia sedar. lib. 4. Gittim. de divortijs.

Christ objects to the Iewes, *Mat.* 5. 31. how they used to give to their wives the bill of divorce, having relation to their traditions in the *Talmud* (for although the *Talmud* was not all gathered together till long after Christs death, yet it was taught in their Schooles long before; in *Sura*, *Naharda*, and *Pembeditha*, and they had severall Treatises of it.

Our Saviour Christ saith, *He who puts away his wife, and marries another, commits adulterie*, and if she marry another, she commits adulterie, *Deut.* 24. 4. *Hittameah*; is such a composition, that implyeth both, *The defiling of her selfe and her husband* who put her away.

Quest.

What are we to thinke of this law of divorce? Answ. Christ saith it was permitted to the Iewes for the hardnesse of their hearts. *Solon* being asked, whether he had given the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giver in policie, accommodates his lawes to the constitution of the people, as the, Shooe-maker makes the shooe for the crooked foot. The wise men amongst the Iewes, approved never this divorce. *Ben Sirah* being asked by one, who had a great shrew to his wife, if hee might divorce with her for that; answered, *Os quod cecidit in sorte tua rode, illude, Be content with her and seeke not another.*

Canon.

It was usuall for the men among the Iewes to have many wives at once, but not for the women to have many husbands at once.

If

Obiect. 1 *Tim.*5.9. *If she had been the wife of one husband*; (the Apostle means not here, if a widow marry againe) then it may seeme that she hath had more husbands at once.

Answ. There are two sorts of digamie: direct digamie, when one hath two at once, this was never permitted to the woman: indirect digamie, when one being put away, they marry another; and in this sense, the woman may be said to have moe husbands: by the Law of God she might not divorce from her first husband; but it was permitted amongst the Iews, and commanded amongst the Gentiles. *Iure humano, according to the law of men*, she was the wife of the second husband: but *Iure divino, according to the Law of God*, of the first husband.

The polygamy of the Fathers seemes not to have bin a mid-sin, betwixt fornication and adultery, *Hos.*4.10. *They shall commit adultery, and shall not increase.* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children; but the polygamist of purpose, married many wives, that they might multiply children. 2. This word *to commit adultery*, is taken sometimes largely, as in the seventh commandement: as well for fornication as for adultery; so here it may be taken for polygamy also, although it be not properly adultery: So incest is called fornication, 1 *Cor.*5. *When a man lyes with his mother in law*: the lesser for the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as he is a living creature to beget. 2. hee doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this he doth as a man. 3. he doth something as a faithfull man: marrying his wife he represents Christ, and she represents the Church. Although polygamy crosse not the two first ends, yet it directly crosses the third end, for as Christ hath but one wife

wife (his Church,) so should the faithfull man have but one wife.

Paragr. VII.
Of their Feasts.

THe Iewes were more excessive in their feasts, than the Heathen.

For all their tables are full of filthy vomitting, Esay 28. 8. no place is cleane. So *Hosea 7. 5.*

Canon.
Iewes.
See the Marginal note of the English Bible.
Confir.
Illust.
Persians.

The Persians were very moderate in their feasts: they dranke in their first service only water out of the river *Choaspis*; and in their next service wine, *Esth. 1. 10. when Ashverus was in his wine he sent for Vashti*: that is, when he was in his second service, and not when he was drunk as it is commonly taken: for they had there ὄπωπαι, *inspectores vini, to look upon the wine, Esth. 1. 8.* who marked the guests at the feasts, & suffered none to force others to drinke: these were called also ὀφθαλμοὶ, *the eyes of the feast.*

Babylonians.
y Fuller Misc. Scalig. in Euseb.

The Babylonians in their feasts exceeded more: in their drunken feasts *Shaka, Ier. 25. 26.* all beastlinesse was committed; the servants were Lords of misrule, all the time of this feast: at this feast *Baltasar* was killed.

Canon.

The Iewes in their feasts, poured oyntment upon their guests and kissed them.

Conf.
Luke 7. 38.
Ezec. 23 41.

Let not oyntment be wanting to thy head, Eccles. 9 8. David describing a flatterer, points at these two; the kisses of a flatterer, *Et oleum peccatorum, and the oyle of sinners.*

Canon.

They used in their feasts, to give their flatterers a pastie baked with hony, *Subsannationum vstulata placenta, the baked pasties of scoffings*: So, *Psal. 35 5. with the false scoffers at cakes*, or banquets.

Illust.

Gnug, is called a *pastie*, and *Gnugoth*, *flatterers*, because in their feasts they threw a *pastie* to these *parasites*; hence *Math. 4.* the Divell in the Syriacke is said, *akal kartha*, come

comedere accusationes, to eate accusations, it should not be translated *Divulgare accusationes, to proclaime accusations.* The Greekes called these φιλοπλόκους, *lovers of pasties and parasites:* They had two sorts of them, the first *communis parasitus, the grosse parasite,* & συμποσιαρχοῦντες, who did things with *a great shew of honestie:* The Latines called them, *Amici mensales, board friends.*

Canon. At their feasts they burnt Incense for their guests to smell.

Confir. *And satte'st upon a costly bed, and a table prepared before it, whereupon thou hast set mine incense & mine oile, Eze.* 24.41

Illust. The Church alludes to this forme; *My spikenard sendeth forth the smell thereof, Cant.* 1.12.

The times of their feasts were, first at the weyning of their children, as *Isaac,* & *Ismael.* 2. at the making of their covenants, as *David,* and *Abner,* 2 *Sam.* 3. thirdly to shew their glory, as *Salomon,* 1 *Kin.* 3. So, *Ashuerus, Est.* 1.2. fourthly, upon their birth dayes, as *Pharaoh, Gen.* 40.20 and *Herod, Mark* 6.5. fiftly, in the day of the coronation of their Kings, *Hos.* 7.5. *This is the day of our King.*

Canon. They dranke their Wine in a trientall cup, containing halfe an English pint.

Confir. *I will take the cup of salvation, and call upon the name of the Lord, Psal* 116.13.

Illust. [z] Therefore they say he who drinkes all the cup at one draught, *Gulosus est, he is a glutton:* hee who drinkes it at two, *Vivit secundum viam terræ,* that is, *as a civill man:* but he who drinks it at three, *Est elato spiritu, he is proud.*

[z] *Buxtorf. ex Betza Rabbina fol.* 252. *Gram. Chald.*

The Wine which they drunke (when it excelled) was described by two properties: first, *Cant.* 6.9. *Loquitur in labijs dormientium, it speakes in the lips of the sleepers.* 2 *Prov.* 23. *Itat per rectitudines, that is, agreeable for man.* So, *Cant.* 6. *Vinum ambulans in rectitudinibus, id est, conveniens homini: Wine going upright, that is, agreeable to man.*

[z] This

[a] This Wine which they drunke when it was not mixed it was called *Chamra chaija*, ἄκρατον, *vinum vivum*, *quicke wine*, *Prov.9.5.* when it was mixed, it was called *Chamre marta*, *vinum dilutum*, *setled wine*: when it was mixed with spices, it was *Mishah*, *mistum*, *mixt*, *Isay 5.22*

[a] *Aven. Lexicon. Hebraic.*

They used to coole their wine with snow out of Libonus. *Canon.*

As the cold of snow in the time of harvest, *Prov.25.13.* *Conf.*

They had their taster, who tasted their Wine, the Greeks called him προγεύστης, *the taster*, and ἀρχιτρίκλινος, *the chiefe of the feast*: in the Arabick, he is called *Caput discubitus*, *principall for the sitting*: & the Latines called them, *Modiperatores*, *who set downe lawes for their drinking*: the Hebrews say, * *Vinum est domini, sed bonitas est pincernæ*, *the wine is the masters, but the goodnesse the drawers.*

* *Talm. lib. Chag.*

Their common suppers were of herbes, *Canon.*

Better is a Supper of herbes, *Prov.17.15.* *Confir.*

This *Plautus* called *Cœnam terrestrem*, *an earthly supper.* *Illustr.*

They were not great eaters of flesh: therefore he was counted a glutton amongst them, who eate, *tarthemar carnis*, *a pound of flesh*, *Deut.21.18.* and dranke *logum vini*, *a quart of wine*; the Latines called this common fare, *mensa necessaria a necessary board*: [c] The Fathers before the flood, lived upon herbes, but after, they will have garlicke, leeke, fish, cucumbers: nature is content with little, but grace with lesse.

[b] *Vide Munsters Lexicon Chaldaicum.*

[c] *Varr. de re Rust.*

They had but two meales in the day, their dinner and their supper: their dinner was short, but their supper continued longer time, and then they made their greatest cheere. *Canon.*

Hence it is called *a supper*, & *a great supper* in the Scripture, *Luk.14.16.* The Greekes exceeded more: first, they had their ἀκράτισμα, or *breake-fast*. 2. their ἄριστον, or *dinner*, 3. they had their ἐσπέρισμα or *beaver*. 4. δεῖπνον, *their supper* 5. δεῖπνον ἀπολύτικον, *their dimissorie supper.*

PARAGR XII. *Diatriba* 1.
Of the forme of their Tables, and ſitting.

Canon. THeir Tables were round, like the forme of an halfe Moone.

Conf. *Cant.*1.12. *In diſcubitu ſuo circulari, at his round table.* So, *Thy children ſhall be like Olive plants round about thy Table* ſal.128.3.

Canon. They ſate in beds round about the table, three in a bed, and ſometimes foure.

Conf. *Thou ſateſt glorioufly upon a bed, and the Table was covered before it, Ezek.*23.41.

Illuſt. They had three ſorts of beds. 1. their ſleeping beds, 2. Their dining beds, in which after meate, they uſed to reſt themſelves, 2 *Sam.*4.5. *Et ipſe cubabat cubitum meridiei, who ſlept on a bed at noone*, the Greekes called them ἐμβρίμια *reſting beds*, παρὰ τὸ βρίζειν, *ſomnum levem capere, to take a ſoft ſleepe:* βρίζειν μετὰ τὴν βόραν ἴξειν, *poſt cibum ſumptum recidere*, this we call a *nappe*: ſometimes they call this reſt ἐνδιώζειν, *à prandio interquieſcere, to reſt after dinner*, therefore *prandium*, *a dinner*, was called ἐνδιον, *tempus meridianum, the noone time.* 3. Their ſicke beds, called γραββατὰ, ἀπὸ τῦ κρεμᾶν βασεῖς, becauſe their feete hung downe when they were carried in thoſe beds.

[d] *Cælius.* [d] Their Chambers were called τρικλίνια, becauſe there were *three beds* in one houſe, ſometimes τετρακλίνια becauſe *foure beds* were in the houſe, ſometimes ἑπτακλίνια, *ſeven beds*, ſometimes εἰκοσικλίνια, *twenty beds.*

Their beds were likewiſe called τρικλίνια, becauſe thay uſed to ſit *three in a bed*, and ſometimes foure, as *Horat:*

[e] *Horat. lib. Epiſt.* [e] *Sæpe tribus lectis videas cœnare quaternos.*

That is;

Foure on three beds you oft ſhall feaſted ſee.

Canon. They waſhed their feet before they entred into their beds, leſt they ſhould defile them.

The

The woman ſtood behind him, and began to waſh his feet.

Conf.

Luke 7.38. *Illuſt.*

The Hebrewes have a ſaying, *Prepara te in veſtibulo, ut poſsis ingredi triclinium, prepare thy ſelfe in the entry, that thou mayeſt goe into the bed:* and the Greeks had their ποδονίπτροι, *their feet waſhers.* All the time that they ſate in the beds at dinner or ſupper, they ſate bare-footed, and he who roſe from the table, called for his ſhooes, f *Et ſoleas poſcit, he asked his ſandals.*

f *Horat. lib. Epiſt.*

After they had waſhed their feet, they uſed to anoynt them, *Luk.*7.36. this was phyſicall for the ſtopping of the pores, which were open then.

When they did ſit at meat, he who was beſt beloved, leaned in the boſome of the maſter of the feaſt. *Iohn the beloved Diſciple, who leaned in the boſom of Chriſt.*

Canon. *Conf.*

John 13. *Illuſt.*

From this cuſtome, is that ſpeech borrowed, to be in *Abrahams boſome*, to ſignifie the familiarity and ſociety which the Saints of God, ſhall have with the Father of the faithfull in heaven: as alſo to ſignifie the unity of eſſence, betwixt the Father and the Sonne. The Apoſtle ſaith, *He came out of the boſome of the Father.*

Luk. 16.22.

This kinde of ſitting, is called by the Chaldy Paraphraſt, *Haſhibboth ſhemol, diſcubitus ſiniſter*, becauſe they *leaned upon their left elbow:* then their right arme was under their beloveds necke, when they did not eate: but when they leaned upon their right elbow, it was called *diſcubitus dexter the leaning on the right elbow:* then their left arme was under their beloveds necke.

Cant. 2.

At the firſt, they ſate ſtrait up at meate as we doe, *Gen.* 27.19. but in *Salomons* daies, and *Amos* time, they lay in beds: g *Homer* deſcribes the Greekes ſitting, and not leaning at their banquets.

g *Homer. Iliad.*

Marke the difference betwixt theſe three: *Portari in ſinu, recumbere ſinu, cubare in ſinu: To be borne in the boſome, to leane in the boſome, to lye in the boſome. Portari in ſinu* is of Infants, *Numb.*11.12. *Can I carry all theſe as In-*

fants in my boſome? Cubare in ſinu, eſt uxoris, Mich. 7.5. From her that lyes in thy boſome. Recumbere in ſinu, eſt dilecti, Iohn 13. The beloved Diſciple, who leaned in the boſome of Chriſt.

Canon. When they ſate at meate, their feet lay out behind them.

Confir. *When Chriſt was at Table, Mary ſtood at his feet, Luk. 7.* becauſe his feet lay out when he ſate at Table.

PARAGR. XIII.
Of their Apparell.

Canon. THe faſhion of their apparell changed as neceſſity urged.

Illuſt. When they were in Egypt their cloathes were long, reaching to their feet: therefore when they went out of Egypt, they were bidden, *Gird up your loynes, Exod. 12.*

When they travailed in the wilderneſſe, their clothes reached to their mid-legge: therefore the Prieſts when they went up upon the Altar, they are bid put linnen breeches upon them, leſt their nakednes ſhould be ſeene becauſe then their cloathes were ſhort, fit for their travelling in the wilderneſſe. The Greekes called this ſhort coate fit for travelling ὁδοπορικος, *viatoria veſtis, cloathes meete for going.*

When they came to Canaan, their cloathes reached to their feet againe, *Revel. 1. 13. I ſaw him with* ποδαρῆ, *cloathes reaching to their feet*: Such were the Perſians ſtatelieſt garments, *Eſther 6.10. Feſtina cape* χλαμύδον, *take thy mantle, id eſt,* χρεμᾶμενον εἰς τὸ πόδον, *dependens ad pedes, Thy mantle hanging downe to thy feet.*

God inſtituted apparell for neceſſity, to cover nakednes 2. for commodity, ſhort or long to further them in their journey. 3. to diſtinguiſh ſexes, *A man muſt not put upon him womans apparel, Deut. 22.5.* 4 to diſtinguiſh callings,

lings, as the noble from the baſer: but the divell hath found out a fift ſort, to be an inticement to filthineſſe and uncleanneſſe, *Prov.*7.10. *And ſhee came forth in a Whores apparell.* There is ſome ſort of apparell, which becomes not an honeſt woman, therefore the Heathen had,[h] γυναικόσμους, *mulierum inſpectores, qui mulierum cultui præerant*, the beholders of women, that were over-ſeers of womens arrayments.

[h] *Sigonius. Lib.*4.

Their cloathes had a wide boſome. *Canon.*

It ſhal be rendred into thy boſome abundantly, *Eſay* 65.7 *Conf.*

They had divers ſorts of apparell. *Canon.*

He who hath two coats, let him part with him that hath none. Luke 3.11. *Confir.*

[i] At the firſt, man had but one coate, but afterward they uſed two, their upper coate, and their inward: their upper coate the Hebrewes called *Megnil*, *ſuperior*, *the upper coate*, Greekes ἱμάτιον, *a cloake*; and the Latines, *toga*, *vel pallium*, *a gowne or a cloake*, the inward they called χίτων, or *tisnica a coate*, *Math.*27.35. Chriſt hath theſe two ſorts of coates, his outward coate was woven; upon which the ſouldiers caſt the lots; and his upper coate was made of foure parts, which the ſouldiers parted. [i] *Cauſab. cont. Baron.* *Illuſt.*

The colours of their cloathes were divers.

The cloathes of the nobler ſort were white, *Eccleſ.*9.17. *Let thy cloathes be white*, *Iam.*2.2.[k] Therfore Churchmen were forbidden to weare white, as fit only for the nobles: for this cauſe it was, that the nobles were called *Chorim candidi*, *white*, 1 *Kin.*21.8. and the Greeks from them ἥρως noble, & the Dutch *Here*, *Lord*; theſe cloathes they uſed to ſcoure often: hence, ſo often ye ſhall reade, mention made of the Fuller in the Scripture; *Whiter than the Fuller could make*, *Marke* 9.3. *Canon.* *Illuſt.* [k] *Pierom. ad Iovinianum.*

Marke the ſparingneſſe of the ancient Nobitity, who uſed to ſhew the ſelfe-ſame cloathes often, and to weare them: but now every day they muſt change a ſute. *Luke* 16.19. ἐυφραινόμενος, *frequentativum*, whereby is ſignified *Note.*

the pride of the rich glutton, who was daily richly apparelled, *Luk.16.*

Canon. Sometimes they wore ſcarlet: and ſometimes purple.

Lam.4. The Kings childre were cloathed in coates of divers colours, 2 *Sam.*13.18.

Conf. The Babylonians exceeded in pride; they wore gar-

Illuſt. ments of divers colours, who were not the Kings children, *Ioſuah* 7.21. *Addereth Siner, a Babyloniſh garment,* the 70. tranſlate it *a garment of divers colours.* So, *they of Tyre, Ezech.*28.12. *commonly wore Crownes,* which belongs only to Kings.

Canon. The baſer ſort of cloathes were ſoyled blacke.

Conf. *Non ſtabit cum obſcuris, He ſhall not ſtand with the baſe.*

Prov.22. The Prophets wore a hayry Gowne.

Canon. For this, *Elias* is called *a hayry man,* 2 *King.*1. and *Iohn*

Conf. the *Baptiſt* following him, *was cloathed in Camels hayre.*

Math.3.4. The falſe Prophets, when they would deceive the people, put upon them a hairy gowne, *Zach.*13. And Chriſt bids, beware of thoſe; *who come cloathed in ſheepe skins, but inwardly they are ravening Wolves, Math.*17.15.

Canon. They had broad girdles, in which they carryed their

[1] *Alex. ab Alex.* money, called *Zona.* Hence [1] *Perdere Zonam,* amongſt the Latines, is *to loſe credit,* as *Solvere Zonam,* was *to loſe their chaſtity, Quia nuptiarum die ſolvebatur Zona: becauſe the day of marriage, their girdles were looſed.*

PARAGRAPHE XIIII.
Of their Warres.

Canon. THey had Gods commandement or approbation for their warres.

Illuſt. They had two ſorts of wars, *Milchamoth mitzba, bella præcepti, Wars by command,* God out of his owne mouth commanded to make war againſt them, *Exod.*14. Their other warres were *Milchamoth charaſoth, bella ſpontanea voluntary*

voluntary warres, they had an approbation of God to theſe warres, when they had juſt cauſe: as for defence, for correction, for recovery; not for crueltie, or deſire of revenge. Laſt, when they uſed moderation in their victories. The Iſraelites were too cruell againſt the Benjamites, *Exceſsit medicina modum*, the Phyſicke exceeded meaſure.

Before they were to beſiege any citie, they were to offer them conditions of peace. *Canon.*

This was to be underſtood, as well of the ſeven Nations, as of other people: *Ioſu.* 11. none of the Nations tooke peace with Iſrael, but the Chivæans, and the Gibeonites: the reſt were all ſlaine, becauſe the Lord hardened their hearts, elſe they had received the conditions of peace. *Illuſt.*

What was the reaſon then, why the Gibeonites by craft ſought peace, faining themſelves to bee people come from a farre country? *Maymonides* anſwers, that [m] the Gibeonites at firſt refuſed the conditions of peace with the reſt; therefore the Iſraelites concluded, according to Gods direction to roote them out: they underſtanding that this ſentence was given out againſt them, ſought by craft now to enter in league with the people of God. *Queſt.*

[m] *Maymon.*

The ſeven nations, if they refuſed peace; men, wives, and children were to be deſtroyed, but other nations who refuſed, the males onely were to be killed When they went to war, they had *Meſhiah milchamah*, *vnctum belli*, who ſtirred up the ſouldiers to courage, *Deut.* 20. Deut. 7.

The ſouldiers were armed, when they went to warre. *Canon.*

They had a broad girdle, wherewith they girded their upper and neather armour, and it was a great ſafeguard to the ſouldiers: therefore *Iob* 39. 3. he ſaith, *Gird up thy loines like a man*: ſpeaking to *Iob* as a ſouldier: the Apoſtle alludes to this, calling it *the girdle of verity*. Amongſt the *Illuſt.* 2 Sam. 20. Eph. 6. 14.

the Macedonians, they who had not killed an enemy, were not girded with a ſouldiers girdle, but in diſgrace with an halter, and they were called *diſcincti*.

Their arrows were dipped in the poyſon of Serpents, which burnt the fleſh of thoſe in whom they were ſhot: the Apoſtle alludes to this, *Eph.6.16. The fierie darts of the wicked*: becauſe they burnt thoſe whom hee ſhoots them at, as fire. Their arrowes were of reeds, *Pſal.68. frange turbam arundineam*. So the Latines, *perque ilia venit arundo. The dart came thorow my entrals.*

They had a ſhort ſword or cutleſſe, called *Segur, acinacis, Pſal.35.3. Bring forth the ſpeare. Veſegar, the ſword*: it ſhould not be tranſlated, *and ſtop up the way*.

When they fought, they fought ſometimes on horſe-backe, the Greekes called him *Monippos, Pro.6. Poverty comes like an armed man, vir elipei*. So they called their horſemen, μονίππους, who were ſent armed with a target and a ſpeare ſwifter than a footman: theſe the Latines called *Veredarius*.

Sometimes they fought in Chariots, 1 *King.20.14. Quis nectet currus ad bellum, who ſhal order the battell?* So, *Ierem.46.4. Exod.14.6.* Theſe chariots were called by the Greekes δυόφορος, becauſe it *held two*; the wagoner *auriga*; and he who fought, called παραβατὴς.

PARAGR. XIIII. *Diatriba* 1.
Of the forme of their encamping in the Warres.

Canon. Illuſtr.

THey had two ſorts of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round: *Eſay 23. Sedet Rex in pilata acie, the King ſits in his round campe*. So, *Iob* 15.24. And they ſet their baggage round about the campe, to ſave them from the incurſion

incurſion of the enemie, and the King ſate in the midſt, 1 *Sam.*17.20. becauſe the campe was round, therefore it was called *Pilata acies.*

When they pitched about the Arke, their campe was foure ſquare: three tribes before, three tribes behinde, three upon the South, and three upon the North.

Iohn in the *Revel.*21.12. makes an alluſion to ſundry things in the Tabernacle, and the tents about it: firſt it was called the Lords campe, ſo is Ieruſalem. 2. it was foure ſquare, ſo is the City of God. 3. there are three tribes upon every quarter, *Num.*2. ſo Ieruſalem hath three gates upon the Eaſt, Weſt, South, & North. 4. As betwixt the ſanctuary and the tribes, there came foure companies, *Moyſes* and *Aaron*, and the Prieſts upon the Eaſt, the Cohathites upon the South, the Gerſhonites upon the Weſt, and the Merarites upon the North, to watch the holy place: ſo betwixt Gods throne, and the 24. elders compaſſing it, there were foure living creatures full of eyes, *Revel.*4.6.10. Laſt, as no uncleane thing might come within the campe, *Num.*12.3. nor within the Temple, therefore the gates of it are called *the gates of juſtice, Pſal.*118.19. So no uncleane thing may enter within the campe of God, *Revel.*21.

God was a ſpeciall protector of them in their marching.

Eſay 51.11. *I will goe before you, and gather you in.* This a ſpeech borrowed from Gods ſaving of them, when they marched. When they marched, the cloud went before them, and *Dan called the gathering Hoſt*, came behind, to ſave the weake, and the raile of the Hoſt: God is that good ſhepheard, who will loſe none of his ſheepe.

Stirre up thy ſtrength before Benjamin Ephraim, and Manaſſes: when the Arke marched, *Benjamin* was behind the Arke with theſe two tribes; the Arke was called Pſal.80.

led the ſtrength of God, 2 *Chron.* 6. 41. he meanes then, that God would ſhew his ſtrength when the Arke remooved.

So long as *Moſes* lived, the cloud went before in the wilderneſſe, and two of the tribes went before the Arke; but when *Moſes* was dead, the cloud vaniſhed, and *Ioſuah* got the conducting of the people, and the Arke went before them into Canaan.

Doctrine. When *Moſes* and the cloud of the ceremonies evaniſhed, then Ieſus takes the leading, who is our Arke, and brings his people to Canaan.

Canon. They uſed ſtratagems in their warre.

Confir. *Gedeon uſed pitchers with lampes in them*, Iudg. 7. 16.

Illuſt. 2 *Cor.* 4. 7. The Apoſtle ſeemes to allude to this place, where he ſaith, *We have this treaſure (or light) in earthen veſſels.*

PARAG. XIIII. *Diatriba* 2. *Of their Colours or Enſignes.*

Canon. THey carryed in their Colours, ſome ſignificative ſigne.

Illuſt. [u] *Iudah* carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, and they ſay, *Reuben* carried the picture of a Man, becauſe hee found out the Mandrakes (which *Columella* calls *ſemi-hominem*) which are not unlike to a man. Theſe were to repreſent *Iacobs* bleſſings to his children.

[u] *Druſ. in Pentat.*

So the Angels, *Ezech.* 1. appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likeneſſe of a man, becauſe of all viſible creatures, he is the moſt underſtanding: in the likeneſſe of a Lyon, becauſe of all viſible creatures, hee is moſt couragious; in the likeneſſe of an Eagle, becauſe hee is moſt ſwift; in the likeneſſe of an Oxe, *propter obſequium*, for

for obedience, becauſe he is moſt obedient.

An Angell then, is a moſt underſtanding, ſtrong, ſwift, and obedient creature, pitching about the Saints to defend them.

In the Hoſt of Iſrael, one carries the likeneſſe of a man, another of a lyon, another of an oxe, another of a ſerpent, another of an aſſe, another of a wolfe: here are ſome excellent creatures, as the man, and the Lyon; but ſome are bad, as the Serpent, Aſſe, Wolfe. The Angels carry in their colours onely, the moſt excellent creatures: but, *Dan.*7.6,7. when hee deſcribes the colours of the perſecutors of the Church, the beaſts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard; which had foure heads: another fearefull and terrible, which had great yron teeth, unlike unto the Beaſts before.

Doctr. The viſible Church is a midd'ſt betwixt the triumphant, and the wicked world perſecuting the Church, they are neither the beſt nor the worſt, but a middle ſort betwixt the two.

Canon. Conf. The Aſſyrians gave in their colours a Dove. *Ierem.*50.16. *Fly from the face of the Dove*; that is, from the Aſſyrians.

Illuſt. [o] The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nouriſhed by the Doves; therefore ſhee prooving a worthy Princeſſe, [p] they gave the Dove in their colours, and they called the Dove *Semiramis*: her proper name was firſt *Atoſſa*, then ſhe was called *Semiramis*.

[o] *Scalig. in Euſeb.*

[p] *See Ovid. Metamorph.* 4.

Canon. When the Scriptures make mention of theſe Poeticall fictions, it allowes not the fable, but ſpeakes of it as of a thing received among the Heathen.

Illuſt. The Poets faine, when *Neptunes* ſonne was cutting vine-branches, that *Venus* came and tooke his Axe from him;

him; and hanging it up upon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* ſonne; upon this, there fell out a great ſtrife, betwixt *Venus* & *Neptune*. They went to Athens to *Mars*, there to be judged: *Mars* ſitting upon a Rocke judged them.

Therefore it was called, ἀρειωπαγὸς, from Ἄρεως, *Mars*, and πάγος, a Rocke, *Act*.17.19. When the Apoſtle makes mention of this ſtreet, he juſtifies not this fable, but ſpeakes of the name received in uſe. So *Dorceta* changed into a fiſh, the *Syrians* worſhipped her as a God, and the *Philiſtims* their *Dagon*, 1 *Sam*.5.2. here the Scripture approves not the fable. So concerning the *Pythoniſſe*, *Act*.16.16 the Scripture approves not the fable, that *Apollo* killed the Serpent, and therefore was called *Pythius*. So *Act*.28.11. *Caſtor* and *Pollux*; *Orion*, *Iob* 9.9. and *Tartarus*, 2 *Pet*.2.4.

ε *Scalig. in Euſeb.*

Doctr: מכבי *Teſſera Iudæ de familia haſmonæorum.*

The Romans had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horſe, and a Boare; but *Caius Marius* rejected them all, but the Eagle; and *Conſtantine* the Great cauſed to put in his colours the ſigne of the Croſſe, or rather the two firſt letters of Chriſts name, χ and ρ.

The Iſraelites truſting too much to the Arke, the Trojans to their *Palladium*, the Aſiatickes to their *Peſſinuntium*, The Romans to their *Ancilia*, and the Chriſtians to the *Croſſe*, were often over-throwne.

The Iewes carried this *Motto* or *Diton* in their Armes, *Micamocha Iehovabeen Elohim*, *quis ſicut tu inter Deos*, *who is like thee amongſt the Gods? Exod*.15.11. and they writ it, *per notoricon*, or abbreviation, the firſt letter of every word onely, which they called *mackbe*, and afterward *macabe*.

PARA.

PARAGR. XV.
Of their Burials.

IN their Burials they uſed ſundry ceremonies of *Comelineſſe.*

Canon.

1. [t] They ſhut the eyes and the mouth of the dead. 2. they ſtopt the noſtrils, and all the paſſages, out of the which there came any excrements. 3. they embalmed the bodies of the nobler ſort. 4. they winded them in ſome cloth of linnen; but expreſſely forbad to wind them in ſilke. 5. they covered their face with a Napkin.

Illuſt.

[t] *Maymonides Tractatu de luctu. cap. 4.*

1 *Cor.* 15. *The bodie is ſowne a naturall bodie:* therefore they ſtopped the paſſages of breath, and the noſtrils, then they remembred that ſaying of *Eſay*, *Ceaſe from man, whoſe breath is in his noſtrils, Eſa.* 2. 22.

Doctr.

2. *It is ſowne a weake bodie:* therefore the uncircumciſed, (who bury their armour with them in the grave, *Ezek.* 32. 27. as though they would carry their ſtrength to the grave with them) did fooliſhly, for there is no more ſtrength in the body.

3. *It is ſowne a corruptible bodie:* therefore they ſtop all the paſſages out of the which corruption comes.

Againſt this corruption, they uſed *embalming*, to ſtrengthen themſelves in hope of the reſurrection; The Hebrewes call this *Chanat*, and the Greekes ἐνταφιάζειν: it differeth from the putting of the corps in the grave; for it was a preparative to it, and great men who wanted it, were ſaid to be unburied. This was called the burial of an Aſſe, to be put into the ground without any honour, *Ier.* 22. 19. So *Iehoiakim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, ταριχεύειν, properly of *great men.*

[u] The Heathen had their *Novendinalia*, when the corpes lay above the ground the ſpace of nine dayes. 2. Where the body was imbalmed, it was called *fumus.* 3. where

[u] *Coniectan. Scaligeri in Varr.*

3. when it was burnt, it was called *Vstrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *Sepulchrum*, or *tymbus*.

Gen. 50. The Egyptians spent forty dayes in enbalming *Ioseph*, and thirtie dayes in mourning, which being joyned together make up seventie dayes: [t] private persons, they lamented them but 7. dayes, *Syracides* 22.12. but publike persons they lamented them thirty dayes, *Deut.* 34.8. they lamented *Moyses* thirty dayes.

[t] *Iosephus de bello Iudaico, lib.* 3.15.

Doctr. They burnt sweet odors at the buriall of great men, *Ier.* 34.5.

The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should bee used in buriall; they onely washed the body of *Tabitha*, and laid it in an upper Chamber, *Act.* 9.36.38. and the Apostle seemes to allude to this sort of washing, when he sayes, *What shal they doe then, who are baptized for the dead*, 1 *Cor.* 15.

4. The body is sowne a shamefull body, therefore they ordaine that it shall be covered with linnen onely, that the poorer sort may reach to it; and not in silke: Christ was buried in linnen onely.

Doctrine. They covered the face with a Napkin, *Ion.* 11.44. as ye may see in *Christ* and *Lazarus*, *Luke* 24.12.

Man after his fall, his body was covered, but because there remained some sparkles of the image of *God* in his face, the face is uncovered: but after death they cover the face also; to let us see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6.10. See, 2 *Sam.* the last.

PARAGR.

PARAGR. XV. *Diatriba* 1.
The place of their Burialls.

THey buried them without the Cities. *Canon.*
The widow of *Naim* her ſonne, was carried out of the City to be buried, *Luke* 7. 12. So the *Levites* buried without in all their fields, and the poſſeſſed remained alwayes amongſt the tombes, *Luke* 8. *Confir.*

The faithfull were buried by themſelves. *Canon.*
Hence came this phraſe, *to be gathered to their Fathers.* *Conf.*
Gen. 25. 8. Therefore *Kiriath-arbang*, *Gen.* 23. 2. was called the City of foure, becauſe foure were buried there, *Abraham*, *Iſaac*, *Iacob*, and *Ioſeph*.

Pſal. 26. 9. *Gather me not with the wicked*; as the bodies of the faithfull were laid together, ſo are their ſoules gathered together, this is called *ligatura viventium*, *the bond of the living: The ſoule of my Lord ſhall be knit in the bundle of life*, 1 *Sam.* 25. *But the ſoule of my Lords enemies ſhall be in a ſling*: the firſt is called *Apotheca viventium*, the cheſt of the living: the other is a ſling in the which the ſoules of the wicked never take reſt, but are toſſed about continually, whereas the ſoules of the faithfull reſt under the throne of God. *Illuſt.*

[a] This was the chiefe reaſon why the rich men in Rome refuſed *legem agrariam*, *the parting of Lands*, becauſe they thought it a godleſſe thing, that the monuments of their forefathers ſhould be ſold to others: And thoſe who ſold their lands amongſt them, reſerved alwayes this priviledge, that they might have place to be buried with their fathers; and although they ſold their inheritances, yet they ſold never their place of buriall. The Greekes called thoſe who were not buried with their fathers, ἀποταφοὶ, *out-buried*. [a] *Appian.* *Pompon.*

They wrote upon their buriall, this *Diton: Sit anima ejus in faſciculo vitæ, cum cæteris juſtis, Amen, Amen, Selah.*

Let his life be in the bundle of life, with the reſt of the juſt, So be it, ſo be it; I wiſh.

Canon. Their ſtrangers they buried apart by themſelves, in the common field.

Conf. *Act.* 1.18. *This man purchaſed a field with the reward of iniquity.*

Illuſt. They might not make a league offenſive and defenſive with the Heathen: ſecondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Reſurrection: they waited for *techaija, the riſing to life*, the wicked onely for *tekuma, a ſimple riſing*; they for ἀναβιῶσιν, *a life againe*, the wicked onely for ἀνάςασιν, *an upſtanding*. The Syriacke calls the reſurrection *nuchamah, dies conſolationis; the day of conſolation.*

After they buried the corpes, they ſpake ſomething of the juſtice of God, and of mans ſinne which merits death, and they prayed God in juſtice to remember mercy: then they gave a cup of conſolation to the ſad hearted.

They uſed in their Burials to have mourning women, *Amos* 5.16. *Peritos lamenti ſiticines, skilful in mourning, Qui apud ſitos, (id eſt, ſepulchro conditos) canere ſolebant, that uſed to ſing beſide the tombes:* [x] they were called *Præficæ*, alſo.

[x] *Varro de Lirg. Latin.*

They uſed in the buriall of children, to play upon ſmall Whiſtles, but in the Buriall of elders of age, to ſound Trumpets.

[y] *Perſius.*

[y] *Tibia cui teneros ſuetum deducere manes,*
Lege Phrygum mœſta.

That is;

Whoſe uſe it was with muſicke to convay,
The tender ſoules, the Phrygian mournefull way.

[x] *Iubet,*

x *Iubet, inquit, religio, ut majoribus mortuis tuba, minoribus tibia caneretur:* that is, *Religion commands, our elders being dead, that we should blow a Trumpet, but when the yonger are dead, onely a Whistle.*

x *Anton. Nebriss. de Vas. Nov. Test.*

Hence, *Math.* 9.23. When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

PARAG. XV. *Diatriba* 3.

How they called the place of Buriall.

THey called their Buriall, for the indurance of it, *Domus seculi sui, Ecclesiastes* 12.5. 1.

The body is *Domus pernoctationis, a lodging house:* the grave is, *Domus seculi, the house of age,* because wee rest long in it: the heaven is, *Domus æternitatis, the house of eternity.* Therefore the Egyptians built their graves very stately, and sumptuously: they called them *Domus æternas, eternall houses:* their houses they built them but slightly, and were called *diversoria, Innes.*

Psal. 146.4. They call the grave *mans owne earth.* 2.

He hath little right to any thing which he hath here, because he is but a stranger. *Iudas went to his owne place, Act.* 1.25. Hell is a proper place of the wicked, as the Heaven is the proper place of the children of God.

Thirdly, they call it, *Beth Caijm, Domus viventium, the house of the living,* because they are given to the Lord there, and their bodies are resting in their chambers, *Esa.* 26.20. Therefore the Germans call the Churchyard *Godsacker,* because the bodies are sowne there, 1 *Cor.* 15. to be raised againe. 3.

Thus far have we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

THE SECOND BOOKE.

CHAP. I.

Of the ſenſe of the Scriptures.



Having now attained the meanes to come by the Senſe of the *Scripture*: Wee come to the Senſe of the Scripture it ſelfe, which is either *ſimple* or *compound*.

Compound, is not taken here to make two Senſes out of one Scripture (for that were contradictory:) but onely it ſhewes the divers wayes how the ſeverall parts of a Scripture have beene fulfilled, either literally or figuratively.

Some hold, that in a ſimple ſpeech there cannot bee two ſenſes: but theſe diſtinguiſh onely betwixt the ſignification of the words, and the ſignification of the matter.

A Simple ſenſe, is the ſenſe, which agrees to one onely, and hath but one part (to wit, the literall ſenſe) to make up one ſenſe. *Canon.*

1. *Thou wilt not leave my ſoule in grave, neither ſuffer thy holy one to ſee corruption, Pſal.16.10.* this Scripture hath but one ſimple ſenſe, for it agrees only to Chriſt, and no wayes to *David, Act.2.27.*

2. *I will eſtabliſh his Throne for ever, Heb.1.8.* this can no wayes be applyed to *David* or *Salomon*, therefore it is a ſimple ſenſe.

3. *Sacrifices and Oblations thou wouldeſt not have, Heb.10.5.* this no wayes can agree to *David, Pſal.40.6,7.* for he was bound to ſacrifice; therefore onely to Chriſt.

Canon. A compound ſenſe, is that whereof there are two parts, literall and figurative, to make up one ſenſe, which is fulfilled two manner of wayes, *Hiſtoricè* and *Propheticè* in the type, and literally in the thing ſignified.

1. *I called my Son out of Egypt, Hoſ.11.1. Math.2.15.* this Scripture is true both of the Iewes and Chriſt, and it was fulfilled literally in them both.

2. *Here am I & the Children whom thou haſt given me, Eſay 8.18.* in the *Hebrewes, Chap.2.13.* it is applyed to Chriſt and his Children; but firſt to *Eſay* and his ſchollers.

3. *A bone of it ſhall not be broken, Exod.12.46.* it was literally fulfilled in the Paſchall Lambe, and alſo in Chriſt, *Iohn 19.36.*

Canon. Sometimes the compound ſenſe is typically fulfilled in the Type, and literally in the thing ſignified.

1. *They caſt lots upon my garments, Pſa.22.18 Math.17.35.* it was literally fulfilled in Chriſt; but typically in *David*, (that is) they parted his honour and dignity, as if they were caſting lots upon them.

2. *They gave me gall in my drinke, Pſal.69.22. Math.27.34.* it was literally fulfilled in Chriſt, but figuratively in *David*: (that is) they vexed him, as if they had put gall in his drinke.

Canon. Sometimes it is literally fulfilled in the Type, and figuratively in the thing ſignified,

Thou

Thou wilt bruiſe them with a Scepter of Iron, Pſal.2.9. it was figuratively fulfilled by Chriſt, and literally by *David*, 2 *Sam.*12.31. who bruſed the Ammonites with flailes of Iron.

Sometimes it is figuratively fulfilled in both. *Canon.*

He who eates bread with me, lifts his heele againſt me: this is meant of *Achitophel* and *Iudas*.

A ſenſe againe is either Hiſtoricall or Allegoricall. *Canon.*

An Hiſtoricall ſenſe, is that ſenſe which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra. *Canon.*

*Behold Elias ſhall firſt come, Mal.*4.5. The Iewes expound the words properly of *Elias Tisbites, Mat.*17.12. when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*. 1. Iewes.

*Beware of the Leaven of the Phariſees, Mat.*16.6. The Diſciples tooke it properly, when Chriſt meant figuratively of their Doctrine. 2. Diſciples.

Vnleſſe a man be borne againe, hee cannot enter into the Kingdome of God: that which Chriſt meant figuratively of Regeneration, *Nicodemus* takes it literally. 3. Naturall.

*Vnleſſe a man be baptized with fire and the holy Ghoſt, he cannot enter into the Kingdome of God, Mat.*3.11. that which *Iohn* meanes figuratively, the *Abyſſeni* take literally; when they Baptize their children, they poure water upon them, and marke them with an hot Iron, as we doe our Lambes. 4. *Abyſſeni.*

*Some have gelded themſelves for the Kingdome of God, Mat.*19.12. which words *Origen* taking literally, gelded himſelfe: whereas he expounded almoſt all the reſt of the Scripture figuratively. 5. *Origen.*

This is my body. The Papiſts take the words literally, when they ſhould be figuratively taken. *Canon.* Papiſts.

The literall ſenſe is then to be left, when it is contrary

1. *Thou wilt not leave my soule in grave, neither suffer thy holy one to see corruption, Psal.16.10.* this Scripture hath but one simple sense, for it agrees only to Christ, and no wayes to *David, Act.2.27.*

2. *I will establish his Throne for ever, Heb.1.8.* this can no wayes be applyed to *David* or *Salomon*, therefore it is a simple sense.

3. *Sacrifices and Oblations thou wouldest not have, Heb.10.5.* this no wayes can agree to *David, Psal.40.6,7.* for he was bound to sacrifice; therefore onely to Christ.

Canon. A compound sense, is that whereof there are two parts, literall and figurative, to make up one sense, which is fulfilled two manner of wayes, *Historicè* and *Propheticè* in the type, and literally in the thing signified.

1. *I called my Son out of Egypt, Hos.11.1. Math.2.15.* this Scripture is true both of the Iewes and Christ, and it was fulfilled literally in them both.

2. *Here am I & the Children whom thou hast given me, Esay* 8.18. in the *Hebrewes, Chap.2.13.* it is applyed to Christ and his Children; but first to *Esay* and his schollers.

3. *A bone of it shall not be broken, Exod.12.46.* it was literally fulfilled in the Paschall Lambe, and also in Christ, *Iohn 19.36.*

Canon. Sometimes the compound sense is typically fulfilled in the Type, and literally in the thing signified.

1. *They cast lots upon my garments, Psa.22.18 Math.17.35.* it was literally fulfilled in Christ; but typically in *David*, (that is) they parted his honour and dignity, as if they were casting lots upon them.

2. *They gave me gall in my drinke, Psal.69.22. Math.27.34.* it was literally fulfilled in Christ, but figuratively in *David*: (that is) they vexed him, as if they had put gall in his drinke.

Canon. Sometimes it is literally fulfilled in the Type, and figuratively in the thing signified,

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Thou wilt bruise them with a Scepter of Iron, Psal.2.9. it was figuratively fulfilled by Christ, and literally by *David*, 2 *Sam.*12.31. who bruſed the Ammonites with flailes of Iron.

Sometimes it is figuratively fulfilled in both. *Canon.*

He who eates bread with me, lifts his heele against me: this is meant of *Achitophel* and *Iudas*.

A sense againe is either Historicall or Allegoricall. *Canon.*

An Historicall sense, is that sense which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra. *Canon.*

*Behold Elias shall first come, Mal.*4.5. The Iewes expound the words properly of *Elias Tisbites, Mat.*17.12. when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*. 1. Iewes.

*Beware of the Leaven of the Pharisees, Mat.*16.6. The Disciples tooke it properly, when Christ meant figuratively of their Doctrine. 2. Disciples.

Vnlesse a man be borne againe, hee cannot enter into the Kingdome of God: that which Christ meant figuratively of Regeneration, *Nicodemus* takes it literally. 3. Naturall.

*Vnlesse a man be baptized with fire and the holy Ghost he cannot enter into the Kingdome of God, Mat.*3.11. that which *Iohn* meanes figuratively, the *Abyssini* take literally; when they Baptize their children, they poure water upon them, and marke them with an hot Iron, as we doe our Lambes. 4. *Abyssini.*

*Some have gelded themselves for the Kingdome of God, Mat.*19.12. which words *Origen* taking literally, gelded himselfe: whereas he expounded almost all the rest of the Scripture figuratively. 5. *Origen.*

This is my body. The Papists take the words literally, when they should be figuratively taken. *Canon.* Papists.

The literall sense is then to be left, when it is contrary

to modeſty, piety, or good manners.

1. *Contrary to modeſty.* *Eſay* is bidden *goe naked*, *Eſay* 20.2. theſe words we cannot expound them literally, becauſe it were contrary to modeſty for him to goe naked: then he went *naked*, that is, hee wanted his Propheticall garment: So *Saul*, 1 *Sam.*19. was naked, (that is) he wanted his Military coate: ſo the young man fled naked, *Mar.*15. (that is) wanting his upper garment, *Eſay* was but naked in this ſenſe.

2. *Contrary to Piety.* *To cut off the right hand, and pull out the right eye*, *Math.*5.29,30. theſe words cannot be expounded literally, becauſe it is forbidden in the ſixt Commandement.

If thine enemy thirſt, give him drinke, *Prov.*25.21.22. theſe words are literally to be expounded; becauſe this duty is commanded in the ſixt Commandement: but *heape up coales upon his head*, *Rom.*12.20. *Prov.*25.21. we cannot expound theſe words literally; for that were contrary to the ſixt Commandement.

3. *Contrary to good manners* When the Prophet *Ezechiel* was commanded *to eate his Bread bakt with mans dung*, *Ezech.*4.12. this literally was not fulfilled, becauſe it was contrary to good manners, but onely in viſion.

So when the Prophet *Hoſea* 1.2. is bidden marry a whore, this was onely in viſion, and not literally; for it had beene contrary to piety, and his calling.

Canon. An Allegoricall ſenſe is that ſenſe which the words meane not at the firſt: but that which the Author intends either in words or matter.

It differs from a Parable, an Hiſtory, an example, an Apologue, a Proverbe, and a Riddle.

1. Parable. In an Allegory we conſider both the literall ſenſe and the myſticall, but in a Parable there is but one ſenſe ſignifying ſome other thing.

God hath ſo tempered the Scriptures, that hee hath not

not onely expreſſed his will in words, but alſo in matter, in types, and figures.

There is an Allegory in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent ſignifies the thing conſequent; & the literall ſenſe is fulfilled before the myſticall ſenſe.

It differs from an *Hiſtory*, for an Hiſtory is the commemoration of a thing already done, and in it we conſider onely, *Quid in facto dicitur, What is ſaid to be done.* 2. Hyſtory.

It differs from an *Example*, for an example is a part of a Hiſtory, ſetting out one thing by ſimilitude of another, taken onely from reaſonable Creatures, 1 *Cor.* 10. *Theſe are examples to us.* 3. Example.

It differs from an *Apologue*: becauſe in it, examples are fained: in which we aſcribe the actions of men, to bruit beaſts, or things without life: as, the Trees of the field went out to chooſe a King, *Iudg.* 9. The Cedar of *Lebanon* married with the Thiſtle of *Lebanon*, 2 *Kin.* 14. and ſomething is drawne out of this, which wee make uſe of, and it is called ἐπιμύθιον. In this wee conſider not, *Quid in facto dicitur, ſed quid in ſenſu, What is ſaid to be done, but what in ſenſe.* 4. Apologue.

It differs from a *Proverbe*: for a Proverbe is a ſhort ſaying much in uſe, ſomewhat obſcure, for the moſt part expreſſing by Metaphorical words ſomething unto us, and alluding to ſomething, not diſtinctly expreſſed. 5. Proverbe.

It differs from a *Riddle* which is an obſcure Allegory, as, *Out of the eater comes meate, Iudg.* 14. 12. 6. Riddle.

Queſt. Whether is the hiſtoricall ſenſe, or the ſpirituall ſenſe more noble?

Anſw. The ſpirituall ſenſe is more noble, as in this, *Thou ſhalt not muzzle the mouth of the Oxe which treadeth out the Corne, Deut.* 25. 4. The Apoſtle gives a more noble ſenſe, *Thou ſhalt not muzzle the mouth of the Miniſter who labours in the Goſpell,* 1 *Cor.* 9. 9. When *Ionathan* ſhot two

two arrowes, and ſayd to his Boy, *Bring theſe two arrowes*, 1 *Sam.*20. he meant two things, *Propius & remotius*; *propius* was the taking up of the arrowes, *remotius* was the flight or abiding of *David*: *Propius* was the baſer ſenſe; but *Davids* flight was the nobles ſenſe.

Canon. The myſticall ſenſe of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

Theſe are not properly divers ſenſes, but divers applications of one ſenſe to our inſtruction, faith, and manners.

Canon. Allegoricall. The Allegoricall application is, when the things in the old Teſtament, ſhadow out ſome things in the eſtate of the new Teſtament; as, *Gal.*4.22. *Abrahams two ſonnes, the one by a handmaid, the other by a free-woman, which* (Paul *ſaith*) *ſignifie the two Covenants, the Law and the Goſpell.*

Canon. Tropologicall. The Tropologicall, is, when the thing delivered, ſignifies ſome other thing to expreſſe manners; as, *Thou ſhalt not muzzle the mouth of the Oxe*, (that is) *thou ſhalt not defraud the Preacher of his maintenance.*

Canon. Anagogicall. The Anagogicall application, is, when things literally expreſſed, doe ſignifie ſomething in heavens bliſſe. *Pſal.*95.8. *God ſwore in his wrath, that they ſhould not enter into his reſt*: but *Heb.*4. the Apoſtle concludes from this, *That unbeleevers ſhall not enter into the eternall reſt.*

Ipſe conteret caput Serpentis, that is, 1. *the ſeed* (Chriſt) *ſhall tread downe the head of the Serpent*, *Gen.*3. this is the literall ſenſe. 2. [a] *The Church ſhall tread downe the head of the Serpent*; that is, the Anagogick ſenſe: *Chryſoſtome* and *Ambroſe* follow this. 3. [b] *Reaſon ſhall tread downe Appetite*: that is, the Allegoricall ſenſe: *Auguſtine* and *Lyra* follow this. 4. *The Virgin* Mary *ſhall tread downe the head of the Serpent*: this is the blaſphemous ſenſe, *Bernard* and ſundry of the Papiſts follow this. Beware to fall from the literall ſenſe to the Allegoricall, and the Anagogicall ſenſe,

[a] *Chryſoſt. Homilia* 17.

[b] *Vt notat Lyranus de Bernardo.*

ſenſe, leſt thou fall at laſt to the blaſpemous ſenſe.

Every Scripture cannot have their divers applications: [c] *Non ex legentis voluntate, ſed ex ſcribentis authoritate intelligenda eſt Scriptura;* The Scripture is not to be underſtood, according to the will of the Reader; but according to the authority of the Writer, and they ſhould not be ſought out, but when the Spirit of God hath applyed them.

Canon. Confir.

[c] *Hieron. cont. Appion.*

Philo-Iudæus was a great affecter of theſe Allegories; as *Paradiſe* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Senſe*, the *Serpent* to be *Delight*, the *Tree* of knowledge of good and evill, to bee *Wiſedome*, the *reſt of the Trees* to bee the *vertues of the minde.*

Illuſtr. Philo. Iud.

The Fathers have beene too great followers of this Allegoricall expoſition, making the Scriptures like *materiam primam*, (as we call it in the Schooles) capable of all formes, or like unto that πανσπερμίαν, which *Anaxagoras* dreamed of, making *quidlibet ex quolibet.*

The Iewes divide the interpretation of the Scriptures three manner of wayes.

Canon.

Illuſt.

Gnal deresch happoreſh, per viam lectionis, by reading, they call this the Grammaticall or literall ſenſe; thoſe who followed this were called *Carraim, lectores, Lectionarij*, ἀναγνῶσαι, *Readers*; ſo they were called, *Bagnale peſukim domini verſuum, the maſters of verſes:* this Interpretation they compared to a Candle, by the light of which a man may finde a ſhining pearle, but the myſticall ſenſe, they called it, *the ſhining Pearle.*

Mat. 5. *You have heard of old,* [d] Chriſt alludes here to their formes of teaching: Firſt, they had ἀκρόασιν, *auditionem*, when they heard the Law read & literally expounded unto them: Secondly, they had *Agadta, extentionem*, the Interpretation of the thing they heard: when they gave the myſticall ſenſe, Allegoricall or Anagogicall

[d] *Ant. Nob. in vocet. nov. Teſt.*

call. Chriſt would ſay, in none of theſe expoſitions have they taught you the right meaning of the Commandements.

Gnal derech hamidreſh: per viam interpretationis, By interpretation, this was not according to the literall ſenſe, but according to the hid and Allegoricall: and becauſe the Pythagoricke and Platonicke Philoſophy was myſticall and ſymbolicall, they began to follow this kind of teaching. The Phariſies (teaching traditions) followed this Allegoricall kind of teaching, and they were called *tannaim*, and their traditions δευτερώσεις. The Sadduces followed the literall ſenſe throughout *Moſes* Law.

Secondary lawes or traditions of men.

3. *Hillen* who taught traditions, he was called *Profanus*: *Sammas* his oppoſite, was called *Diſſipator*, for the rent which he made in the Church.

The third way of Interpretation, was *Gnal dereth Hacabala, per viam cabalæ, by obſcure writing*: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their poſteritie; this ſenſe was like the Anagogicall ſenſe.

CHAP. II.

Of the manner how to obſerve Doctrine out of the Scriptures.

Canon. IN a ſpeech we firſt conſider firſt the veritie or falſhood of it: ſecondly, the propriety of it: thirdly, the ſpiritualitie of it.

Illuſt. The veritie and falſhood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes * ſpeake) upon the which all things are turned.

* *Talmdib. Iom.*

Of the gathering of Doctrine from affirmations in a text.

Canon. WHen the Scripture aſſirmes a thing earneſtly, they uſe to double affirmation.

1 *Kings*

1 *King.* 10. 21. So they ſay, *Amen, Amen*; *Matthew* hath ἀληθῶς, *verely*, *Math.* 5. 26. and the other Evangeliſt ναί, *indeed*, *Mar.* 9. 1. *Luk.* 9. 27. this they did that they might be beleeved the more, they were ſo ſparing of their Oath. *Conſ.*

An affirmation muſt be diſtinguiſhed from an Hypotheticall or conditionall Propoſition. *Canon.*

A conditionall Propoſition doth not ſimply affirme; therefore concluſions gathered from it, as it were, affirmative, hold not: as in this; *If he find ſome uncleanues in her, let him write her a bill of divercement, and put it in her hand, and ſend her out of his houſe*, *Deut.* 24. 1. The Iewes gathered from this, that it was lawfull for them to put away their wives, as if the Lord had commanded it, when the ſpeech is onely Hypotheticall. *Canon.*

If he tarry till I come, what is that to you? Ioh. 21. 22. The Diſciples gathered from this, that *Iohn* ſhould not dye till Chriſt came againe.

If Daniel, Noah, and Iob were among them, Ezech. 14. 14. The Papiſts gather hence, that the Saints departed intercede for the Saints living.

An hypotheticall Propoſition preſuppoſes not any veritie of the ſimple propoſition; but conſiders onely the connexion, therefore thoſe who reaſon, *If the Miracles which were wrought in thee, had bin done in Tyre and Sidon, they had repented long agoe*, *Math.* 11. 21, 22. that there was ſome inclination in *Tyre* and *Sidon* to repentance, are miſtaken. *Canon.*

If theſe hold their peace, the ſtones would ſpeake, *Luke* 19. 37. It will not follow hence, that there is any inclination in the ſtones to ſpeake.

An hypotheticall Propoſition, the truth or falſhood of it, depends upon a ſimple enunciation in which it is reſolved: therefore thoſe who hold that there is an *hypotheticall Propoſition contingent*; which may bee either true or falſe, are deceived. *Canon.*

If a ſpeech be affirmative, the exception is negative; if the ſpeech be negative, the exception is affirmative.

David was a man according to Gods heart: but in the matter of Vriah, 1 *King*. 15.5. Here the ſpeech is affirmative, therefore the exception muſt be negative, *in the matter of Vriah, he was not a man according to the heart of God.*

Chriſt was like to us in all things, except ſinne, *Heb* 4.15. therefore *in ſinne he was not like to us.*

I would ye were like to me in all things, except theſe bands, *Act*. 26.29. therefore, *in theſe bands I would yee were not like unto me.*

Of the gathering of Doctrine from Negations in a Text.

Canon. THe Negatives in Scriptures denie not, ſometimes, ſimply, but onely the compariſon.

Gen. 32.28. *Ye ſhall not be called Iacob, but Iſrael*; that is, *Ye ſhall be rather called Iſrael than Iacob.*

Matth. 9.13. *I will have mercy, and not ſacrifice*; that is, *I will have rather mercy than ſacrifice.*

Prov. 8.10. *Buy wiſedome, and not gold*, that is, *rather wiſdome than gold.*

Luk. 14.12.13 *When you make a Feaſt, bid not your brethren, but the poor*, that is, *rather the poore than our brethren*

1 *Cor*. 1.17 *Hee ſent me not to baptize, but to preach*; that is, *rather to preach than to baptize.*

Doctrine. This teacheth us, that the chiefe part of a Paſtors dutie is Preaching.

Canon. Their Negatives denie not, ſometimes, *ſimpliciter*, but onely *modum*.

Ioh. 16.24 *Hitherto ye have asked nothing in my name*; that is, *ye have not directly asked in my name*: they asked *implicitè*, and indirectly, when they looked to the Arke, and when they fought for his ſervant *Davids* ſake; but they asked not by the name of Ieſus Chriſt *explicitè*.

Thoſe

Those who conclude hence, that the Iewes under the Law knew not Christ, are deceiued. *Doctr.*

A man shall not teach his neighbour, but he shall be taught of God: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely, by Ceremonies, Types, and figures, Heb.* 8.11. Ioel 2.28.

Their Proverbiall speeches deny a thing commonly; but not alwayes. *Canon.*

Who Planteth a Vineyard, and eates not of the fruit of it? and yet God threatens in his Law, that *they shall plant a Vineyard, and not eate of the fruit of it, Deut.* 28.39. 1 Cor. 9.7.

The Disciple is not above the master, Matth. 10.24. that is, usually he excels not; yet *David, Psa.* 119. excelled all his teachers. If these Proverbs hold usually, it is sufficient.

Sometime they set down the affirmatiō of a thing, with the denyall of the contrary, to shew their earnestnesse. *Canon.*

Esa. 37. *Set thy house in order, for thou must die and not live*; that is, *certainly dye.* 1.

Deu. 33.6. *Let Reuben live & not die*, that is, *certainly live.* 2.

Prov. 30.11. *He who curseth his Father and his Mother, and blesseth them not*; that is, *certainly curseth.* 3.

Be not faithlesse but faithfull; that is, *certainly faithfull.* Iohn 20.27.

1 *Sam.* 1.11. *If thou remember me, and forget me not*; that is, *if thou certainly remember me.* 4. 5.

This teacheth us, how earnest *Anna* hath beene in her Prayer, and how earnest the Lords Prophets have been with his servants. *Doctr.*

Some of their Negatives denie onely, according to the conceit and opinion of the hearers. *Canon.*

Mat. 22.33. *God is not the God of the dead, but of the living*; (that is) *of such dead, whom the Sadduces thought dead, who should never rise againe.*

It is not my Doctrine, but his who sent me: (that is) *It is not mine as ye take me to be a meere man.* 1.

Ier.

Ier.7.I commanded you nothing touching ſacrifice, (that is) *Cum opinione cultus, ut vos putatis, With opinion of worſhip, as you thinke.* They thought the very ſacrificing pleaſed God.

Canon. Sometimes the negative is onely underſtood in ſuch a cauſe.

Pſal.7.There is no iniquity in my hands (that is) *touching Saul.*

Gen.31.Speake neither good nor bad to him (that is) *touching his returne to thee.*

Canon. When the note of denyall is put with the Verbe, it denies wholly.

1. *Non eſt qui facit bonum uſque ad unum, id eſt, nullus. Pſal.14.3.There is not one that doth good* (that is) *none.*

2. *Non juſtificabitur in conſpectu tuo omnis vivens, id eſt, nullus, Pſal.143.2. All men ſhall not be juſtified before thee* (that is) *none.* So *Dan.11.37.*

3. *Non eſt impoſsibile apud deum omne verbum, id eſt, nullum, Luk.1.37. Every word is not impoſsible,* (that is) *no word.*

4. *Niſi abbreviarentur dies illi, non ſervaretur omnis caro, id eſt, nulla, Matth.24.22. All fleſh ſhould not bee ſaved,* (that is) *no fleſh.* Therefore *Bellarmine* (who holds that there is no difference whether the note of deniall be ſet before the Verbe or after) erres: Reading, *Ei qui operatur, merces imputatur, non ſecundùm gratiam, ſed ſecundùm debitum,* to make the better for his purpoſe, in eſtabliſhing ſome merit in man, before righteouſneſſe bee imputed to him by grace, *Rom.4.4.* the true reading, is, *Merces non imputatur.*

Canon. When the Negative is joyned with the Particle, then, it denies not univerſally.

Non omnis qui dicit, Domine Domine, intrabit regnum cœlorum, Math.7.21. id eſt, aliquis intrabit, aliquis non: Not every one that ſayes unto me, Lord, Lord, ſhal enter into the

the Kingdome of heaven, (that is) *ſome ſhall enter, and ſome ſhall not enter.*

The Negative denies (ſometimes) but in compariſon. *Canon.*

Epheſ 6. we wreſtle not againſt fleſh and blood, (that is) in compariſon, *Not ſo much againſt fleſh and blood.* *Conf. Canon.*

Non ſic] *non negat modum, ſed negat ſimpliciter:* this Negation (*not ſo*) denies not the manner, but it denies ſimplie.

2 Sam. 2. Ye ſhould not have taken away the prey ſo: (that is) *Ye ſhould no wayes have parted the prey.* 1.

Pſal. 147. He did not ſo to any Nation: (that is) *He did it not at all to any Nation.* So *Math 9. 33.* and *18. 14. ὅτως, rem ipſam notat, non modum.* 2.

When the note of deniall is ſet betwixt the finite and the infinite Verbe, then it certainly denies; *Gen. 3. comedendo, non comedatis.* So where it is placed before the finite and infinite, *Gen. 3. Non comedendo comedetis. So Pſalm. 49. Non redimendo redimet fratrem ſuum.* Therefore thoſe who gather, *When the negative is placed before the finite and infinite, then it denies but doubtfully,* ſeeme to be miſtaken. *Canon.*

Of a double Negative there will follow a double affirmative; and of a double Affirmative, a double Negative, but not an Affirmative, and a Negative. *Canon.*

Melchiſedek had neither beginning nor end of his dayes, Heb. 7. 3. therefore *other Prieſts have both a beginning and an end of their dayes:* but it will not follow Affirmatively, and Negatively: *Other Prieſts have a beginning of their dayes, but not an end.* 1.

The unjuſt judge feareth neither God nor man, Luk. 18. the Affirmative, *The juſt judge feares both God and Man;* but it will not follow affirmatively and negatively, *The juſt Iudge feares God, but not man.* 2.

Some ſinnes are neither remitted in this life, nor in the life to come, Matth 12. 32. the affirmative, *Some ſins are remitted* 3.

mitted both in this life, and in the life to come: but it will not follow affirmatively and negatively, *ſome ſinnes are not pardoned in this life, which are pardoned in the life to come*, as the Papiſts conclude, in Purgatory.

[f] *Bellar. de Purgatorio.*

To confirme this, we may uſe *Bellarmines* owne compariſon: [f] *Philip King of Spaine pardons ſome ſinnes both in Spaine and Bruxels; other ſinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, ſome ſins he pardons not in Spaine, which he pardons in Bruxels.*

Canon.

If a negative be true, the affirmative muſt be falſe, & *contra*, by the rule of contradiction.

Thou wilt not leave my ſoule in grave, or hell, neither ſuffer thy holy One to ſee corruption, *Pſal.* 16. This negative is falſe of *David*; for *Peter* ſayes of him, *Act.* 2. That *he ſaw corruption; and that his buriall was there to this day:* then the affirmative muſt be true of Chriſt, that *hee ſaw no corruption, neither was his ſoule left in the grave, or hell.* Here by the rule of contradiction is proved, that Chriſt went not downe to hell, (contrary to the Papiſts) for *Sheol* ſignifies that ſame of Chriſt, that it ſignifies of *David*, to wit, the grave.

Canon.

If a ſpeech be negative, the exception is affirmative.

No man takes this honour upon him, but he that is called as Aaron was, *Heb.* 5. 4. therefore, *he that is called as Aaron was, takes this honour upon him.*

CHAP. III.

Of the gathering of Doctrine from the proprietie or manner of ſpeech in the Scripture.

Canon.

THe proprietie and phraſe of the ſpeech in Scripture, is a profitable helpe for to gather Doctrine by.

Illuſt.

1. When a ſpeech is ſpoken μεταφορικῶς, borrowing

rowing a word from one thing to another. 2. When it ſpeakes ἐμφαλικῶς, by way of excellency. 3. When it ſpeakes ἐλλιπτικῶς, ſuppreſſing ſome thing. 4. When it ſpeakes ἐυσχημονῶς, when in modeſt tearmes it utters uncomely things. 5. σχλευασμῶς, *jocularitèr dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it ſpeakes a thing *per* ἐυφημισμὸν, by a comely ſort of ſpeech. 7. When it utters a thing *per* μεταχημάτισμον, by repreſentation of a thing. 8. When it ſpeakes παθητικῶς, in paſſion. 9. When it ſpeakes ὑπερβολικῶς, exceſſively. 10. *Per* ἐωλισμὸν, abjectly of a thing.

The Scripture ſpeakes of God, *humanitùs*, borrowing from man ſundry things. *Canon.*

1. Hands, feet, eyes, are attributed to God, *per* ἀνθρωπομορφῖαν. 2. Paſſions, as joy, anger, repentance, per ἀνθρωποπαθῖαν. 3. It brings him in, ſitting in judgement after the manner of men, *per* ἐδιοποῖαν; as, *I ſaw the Lord ſitting upon the throne, and the Angels about him.* So *Pſal.* 68. *To him who rideth upon the moſt high heavens.* *Illuſt.* μεταφορικῶς. 1. 1 King. 22. 19.

This teacheth us that we cannot take up God, but according to our weake capacitie, and by things that wee are beſt acquainted with: for if the Scriptures (becauſe we cannot conceive what our owne ſoule is) expreſſe the ſoule by the members of the body, *Every knee in heaven ſhall bow to the Lord*, *Phil.* 2. 10. So the rich Glutton deſired *Lazarus to dip the tip of his finger, and coole his tongue*, *Luk.* 16. 24. Farre leſſe can we conceive of God, unleſſe the Lord ſpeake to us by things which we are moſt acquainted with. *Doctr.*

If it be ſaid, that, this way we may take up a wrong conception of God: *I Anſwer*, *Obiect.* *Anſw.*

5 There is a threefold conception of God. 5 *Alſted. metaph.*

1. *Adæquatus conceptus*, when God conceives himſelfe fully, as he is; neither Man nor Angell can this way take him up. 2. *Analogicus conceptus*, although wee

cannot conceive him fully, as he is; yet when by way of Analogie, we are led by theſe outward things, that he is a Spirit, who ſees all by his eyes; that he is a Spirit, who hath all power, by his hands, 3. *Falſus conceptus*, when the Papiſts conceive him falſely, painting him like an old man.

Iudg. 11.26. Gal.4.26. The Villages about great Cities are called the daughters of the Cities: ſo Ieruſalem which is from above, is the mother of us all: this is a Metaphoricall ſpeech.

Doctrine. As no Village about Ieruſalem, might have claimed this title, to have bin called the Mother of the Townes about; ſo no particular Church can bee called ſimply the Mother of other Churches. The Iewiſh Church calls the Gentiles their Siſter; *We have a little Siſter, what ſhall we doe for her? Cant.*8.8. This Prerogative belongs onely to Ieruſalem, which is from above.

Canon. The nature of a Metaphor, is to proceed from ſenſible things to ſpirituall, and not contrarily.

Therefore *ſheol*, or *haides*, doth not properly, firſt ſignifie the eſtate of the damned; and then of a Metaphor, the grave, as the Papiſts hold; but contrarily, firſt the grave, and then the ſtate of the damned.

Canon. II. *Ἐμφατικῶς. Confir.* The Scripture when it ſpeakes of God, it ſpeakes by way of excellency of him.

High Mountains, it cals them *Gods Mountains*, *Pſal.*80. 11. ſo tall Cedars, it cals them *Gods Cedars*, ſo 1*Sam.*9.11. *faciam cum ipſo bonitatem Dei, id eſt, maximam*: ſo *Moſes was faire to God*, that is, *very faire*: ſo *Ninivie was great to God*, *Ionah* 3.3. that is, *very great*: ſo *ſtrong to God*, 1*Sam.*28.2. that is, *very ſtrong*: ſo to expreſſe a great thing, they compound it with the name of God, *Iah*; to increaſe the ſignification of it, *Ier.*2.31. *Cant.*2.8. and ſometimes with *El*, 2*Sam.*23.20. So, to ſhew the vanity of things, they call thē after the name of Idols, *Iob*4.13.

Illuſt. We come to the knowledge of God three manner of wayes.

wayes. 1.[h] *Per viam negationis*, *God is not this nor this*; Ergo, *He is this*: we proceed here, as the carver of an Image doth, when hee heweth off from the ſtone, this and this, to make it this. 2. *Per viam cauſationis*, as when we take him up by the effects. 3. *Per viam eminentiæ*; what excellent things we ſee in the creatures, that leades us to take up what excellency is in God.

[h] *Al. ſted. Metaph.*

Doctrine. This teaching us when wee ſee any excellent thing in the creatures, let us not reſt there; but elevate our minds to the infinite beautie and greatneſſe that is in God.

Canon. III. ἐλλιπτικῶς. Sometime the Scripture teacheth us by ſilence altogether, and ſometimes by defective ſpeeches not expreſſing the full ſentence.

The holy Ghoſt, when he paſſeth by the parents of *Melchiſedech Heb.* 4 *Gen.* 14. betokeneth great myſteries

Although God had appointed ſixe Tribes to bleſſe, and ſixe to curſe, *Deut.* 26. 27. yet they expreſſe not the bleſſing.

Doctrine. This was to teach them that they ſhould looke to him who ſhould come after to bleſſe, and that the curſe was by the Law, and not the bleſſing.

Canon. For reverence of God, the Scripture omits ſometimes the name of God.

At the right hand of the power, *Mark.* 14. 62. but *Luk.* 22. 63. *At the right hand of the power of God.*

Doctrine. This ſhould teach us to ſanctifie the name of God.

Queſt. Why doe the Iewes never reade the name of God, *Iehovah* but *Adonai*; or *Elohim* for it?

Anſw. The reaſon why the 70. tranſlated it Κύριος, *Lord*, and not *Iehovah*; ſeemes to be thus: becauſe it could not be expreſſed well in the Greeke tongue, for the Greeke tongue wants the aſpiration ה and ו expreſſes not it, as *David*, Δαυὶδ, *Valerius*, Οὐαλέριος: this made the name *Iehovah* firſt to be called ἀνεκφώνητον: but it was never the Lords mind, that it ſhould never bee expreſſed: but it

[i] *Druſ queſt.* When the name *Iehovah* is expreſſed, they call it *Shem Hamporeſh.*

came in through ſuperſtition, that they put *Adonai* or *Elohim* for it: and they ſay that *Adonai cum camitz ſemper ſanctum*, becauſe it borroweth it from *Iehovah*; but *Adoni Dominus meus*, and *Adonai Domini mei, cum Patach*, are *ſemper prophana*; and they hold that none might pronounce this name *Iehovah*, but the Prieſt when he was bleſſing the people in the Temple, and that the Egyptian was ſtoned to death, becauſe he expreſſed the name *Iehovah*, *Levit.* 24. And ſince the deſtruction of the Temple, none can tell how to pronounce it, ſometimes reading it *Iave*, and ſometimes *Iahave*. They hold that the pronuntiation of this name had power to work miracles, and that it was by this name that Chriſt wrought his miracles.

Tetragrammaton eſt Elohim, & legitur pro Iehovah. quando habet nudum Sheva ſub Aleph. Nam litera gutturalis nunquam habet ſub ſe nudum Sheva. Galat. de Trinit.

Canon. In their imprecations they expreſſed not the cauſe.

God ſo doe to me and more, *Iob* 1. the Divell expreſſeth it not; and the Lord himſelfe, *If they ſhall enter into my reſt.*

Doctr. This teacheth us, that it is a fearefull thing to fall into the hands of the living God.

Obiect. The people in the Captivity ſeemes to have expreſſed the oath: for they ſay, *If we forget thee O Ieruſalem, then let our tongue cleave to the roofe of our mouth*, *Pſal.* 137.

Anſw. This [k] Imprecation was not expreſſed, when they were ſcoffingly urged by the Babylonians to ſing; but afterward when the *Pſalme* was penned in remembrance of this mockery: as if they ſhould ſay; The *Babylonians* deſired of us ſongs of mirth when wee were in ſadneſſe, but wee had rather that our right hand had dryed up, and our tongue had cleaved to the roofe of our mouth, than we had pleaſed them in ſinging.

[k] *Buxtorf. Gramm.*

Obiect. *If I have done this, then let the enemy purſue my life*, *Pſal.* 7. 4. It ſeemes here that *David* expreſſed the curſe.

Anſw. Here *David* expreſſes not the curſe, but defends his innocency, deſiring to be freed from his enemies: As if he

he ſhould ſay; If I had done theſe things, then they had that juſt cauſe to purſue me; but ſeeing I am not guiltie of any ſuch thing, but rather I may ſay, I have deſerved well at their hands, therefore I deſire the Lord that He would free me from them.

For modeſtie ſometimes they ſuppreſſe a thing. *Canon.*

*When thou goeſt to the field, take a Padle with thee, Deut.*23.15. The Scripture ſuppreſſes what to doe in the field for modeſty, to wit, *to eaſe natnre.*

This teacheth us that we ſhould be loth to ſpeake of filthie things, either naturall or ſinfull. The Schoolemen when they ſpeake of the ſinne of *Sodome*, they call it *mutum peccatum*, a *dumbe ſinne*, not giving it the owne name. *Doctrine.*

When the Scripture expreſſes filthie actions, either naturall or ſinfull, it expreſſes them in comely tearmes. *Canon.* IIII. ἐυσχημοσύνη

*Iud.*3.24. *Ehud was covering his feet*: that is, *eaſing nature*: for they had long coates which covered their feet when they eaſed nature. *Targum. Ipſe fecit neceſsitatem ſuam*: *He was doing his needs.*

Hoſea 8. *A veſſell in the which there is no delight*: thus they call a *chamber-pot*, or a *ſtoole of eaſe*, for modeſtie.

So 2 *Sam.*19.24. *Mephiboſheth had not made his feet*: that is, *Hee had not waſhed them.* So him who had the running of the reines, or *gonorrhœa*, for modeſtie of ſpeech, they ſaid of him, σωματικόν τι πάθειν, *that he ſuffered ſome bodily thing.*

As they were modeſt in their ſpeech, ſo in their practiſe and doings.

2 *Sam.*25.22. *He ſhal not leave one to piſſe againſt the wall*: that is, *He ſhal not leave a young boy*: for ſuch was the modeſtie of the men when they came to age, that they went aſide where they might not bee ſeene; but the little children which were not aſhamed ſtood up againſt the wall.

wall. It is not meant of dogge here. *Targum* tranſlates it, *filium intelligentem, a child of underſtanding.*

Canon. When they ſpeake of adulterie and ſinfull uncleanneſſe, they expreſſe it alſo in modeſt termes.

If ye had not plowed with my Heifer, Iudg. 14. 18 That is, If ye had not lyen with *Dalila.* So the Latines, *fundum alienum* * *arat*; *He tills another mans ground.* So by *grinding, Iob* 31. 10. *Let my wife grinde to another,* So *Gen.* 19. 31. *And we have none to goe into us after the way of all fleſh; via omnis carnis,* they call it modeſtly, *lying with a woman.*

* *Arare in re obſcœna.*

Targum, Ruth 2. for modeſtie calleth *membram vtrale fœdus circumciſionis. Vide* 7 *præcepta Noach. & decem membra radicalia.*

Stollen waters are ſweet, Prov. 9. 17 that is, *adulterie.* They call adulterie and filthie luſt, *water*; as *Moab*, of *his fathers water.* And the Latines, *Abſtine ab aqua aliena, Abſtaine from another mans conduit*: and it is called *aqua furtiva, ſtollen water.*

And it is to be marked, that ſuch is the puritie of this holy tongue, that there is no proper name in it, by the which the ſexe is diſtinguiſhed, as in other languages: *as the mans yard is onely called his *nakedneſſe*, his *fleſh*, his *feet, the haire of his feet*, that is, *of his privie parts*: ſo the womans is called her *fountaine, Lev.* 15. 19. *Mark.* 5. 29. and her *thigh, Num.* 5. 27. and her *ciſterne, Eſay* 51. and her *skirts, Nahum.* 4.

* *Pes pro pudendis.* Eſay 7. 20. Deut. 28.

Doctr. This teacheth us as we put honour upon our ſhamefull parts, 1 *Corinthians Chap.* 12. ſo the Spirit of God would have us to put comely tearmes upon uncomely things.

Canon. In ſpeaking of idolatrie and ſpirituall whoredome, the Scripture expreſſes it in plaine termes.

Ezech. 16. *Thou haſt ſpread thy legs under every greene tree.*

Ezek. 23. *Fluxus equorum, fluxus tuus: Thy iſſue was the iſſue of an horſe.*

Ezech. 23. *Thou covetedſt the iſſue of an Aſſe.*

This

This teacheth vs, that idolatry is ſuch a ſubtile thing, that we cannot take it up, as we doe bodily whoredome, therefore the Lord expreſſes it in plaine termes, that we may abhorre it the more. *Doctr.*

When God would vilifie ſinne and ſinners, he ſpeakes baſely of them, with an holy kind of taunt. *Canon.* V. σχλευασμὸς.

*Num.*23. *God ſhall deſtroy the Sonnes of Sheth*: that is, the *Moabites*, who ſtood behind *Balaams* backe, (as yee would ſay) *the ſonnes of the buttockes*: and the Hebrewes ſay, they were ſo called, becauſe they were onely begotten by the fleſh; they were not *the children of the promiſe*, as the *Iſraelites*: or, *the ſonnes of the buttockes*, that is, *loathſome excrements*, the Lord abhorred them as the very excrements. *Haskumi.*

They of *Eckron* called their God *Baalzebhah*, *the God of Sacrifice*; but God in diſdaine called him, **Baalzebub*, *the God of flies*: and Chriſt in the New Teſtament, *Math.*9.34. **Baalzebul*, *the God of dung*. *They would not call their owne God ſo baſely. * *Zebul* in the Syriack is called *Stercus*.

They of *Moab* called their God, *Baalrognez*, *the God of thunder*; but, *Num.*25.8. the Lord in ſcorne called him, *Baal peor*, *the God of opening*, *or of a* * *cracke*: they called their God βροντεύς, [m] *the God of thunder*; but the Lord called him *Baal* πυρδεὺς. * *Crepitus*. [m] *Scaliger in Elencho.*

This teacheth us, in how great contempt wee ſhould ſpeake of idolatry. *Doctrine.*

The Mount Olivet was called, 2 *King.*23.14. המשחת *hammiſhketh*. *the hill of ſpoile*: but becauſe Idolatry was ſet up there the Lord by an holy taunt playes upon the name of it, and calls it המשחית *hammiſheth*. *the hill of corruption*, So they played upon the name of *Epiphanes*, and called him *Epimanes*, *mad man*, So they played upon the name of *Sardanapalus*, when he became effeminate, and they called him Σαρδαν φάλος.

This teaches us that it is lawfull ſometimes to give a quip or taunt to beaſtly ſins or Idolaters. *Doctrine.* *φαλλος, *eſt id quo viri ſumus virile*.

Sometimes

Canon. Εὐφημισμὸς. Sometimes the Scripture expreſſes things by their contraries, eſpecially in ſwearing.

1 *King.*21.13. *Naboth had bleſſed God:* that is, curſed God.

Iob 2.9. *Bleſſe God and die*; that is, *curſe God.* So, *Ptolomæus Philopater*, who killed his father. This kinde of ſpeech differs from *Ironia*, for the contrary is knowne in their ſpeeches by the ſenſe; but in *Ironia* the contrary is knowne by the geſture.

Doctrina. This teacheth us that we ſhould abhorre curſing.

VI. *per μετασχηματισμὸν.* Sometimes the Scripture ſpeakes in the perſon of another, when it is meant of him that ſpeakes.

Canon. 1. *I know a man who was taken up to the third heaven*, 2 *Cor.* 12.2. *Paul* will not ſay of himſelfe, that he was taken up to the third heaven.

2. 1 *Sam.*2.27. *There came a man of God to Eli. Samuel* will not ſay of himſelfe, that he *the man of God, came to Eli:* and yet it is holden generally, that it was *Samuel* who came to *Eli.*

3. *Ioh.*13.23. *The Diſciple who leaned on the boſome of Chriſt. Iohn* will not ſay, that he himſelfe leaned on the boſome of Chriſt for modeſty.

Doctrine. This teacheth us that of *Salomon*, *Prov.*27.2. *Let another mans mouth praiſe thee, and not thine owne.* When *Matthew* ſpeakes of the entertainment which hee gave to Chriſt in his owne houſe, *Math.*9.10. marke how ſparingly he ſpeakes of it. *That he came home and eat bread in Levies houſe:* but when *Luke* ſpeakes of it, he ſayes; *And Levi made a great feaſt to Chriſt*, *Luke* 5.27,28,29.

Obiect. But *Moſes* writes of himſelfe, that *hee was the meekeſt man in the world. Num.*12.3.

Anſw. *Moſes* durſt not hold backe that commendation, more than he durſt in other places not ſet downe his own blemiſhes; to let them ſee, that it was not his owne particular that moved him here, but the glory of God.

Secondly,

Secondly, the Scripture taxes another man in the perſon of him that ſpeaketh. *Canon.*

1 *Cor.*4.6. *Paul* in his owne perſon, and in the perſon of *Apollos*, findes fault with the ſchiſmaticall and falſe Teachers in *Corinth.*

This teacheth us that there is great wiſedome required in reproving. *Doctrine.*

the Scriptures ſpeake ſomething in paſſion.

ואת הדבר עלאנו *Tu autem loquitor ad nos, Speake thou to us, Deut.*5.27 Theſe are the words of the people ſpeaking in perturbation. *Canon.* VII. Παθητικῶς. *Veat-tedabber alenu.*

And if ואם *thou dealeſt thus with me, kill me I pray thee, Num.*11.15. =

Theſe are the words which *Moſes* ſpeakes to God in the fœminine gender, being troubled in minde.

This teacheth us, that a man in perturbation is not fit to ſerve God. *Doctrine.*

The Scripture ſometimes teacheth us by hyperbolike and exceeding ſpeeches, either in exceſſe, or in defect. *Canon.* VIII. ὑπερβολικῶς.

In exceſſe: *If all that Chriſt had done were written, the world would not containe it, Ioh.*21. So, *The men of Benjamin could hit at an haire, Iudg.*20.16.

In defect: *I am a worme and not a man, Pſal.*22.

This teacheth vs, that there is a naturall infidelity in man to misbeleeve, which makes the Lord to uſe ſuch exceſſive ſpeeches. *Doctr.*

They ſpeake leſſe and underſtand more. *Canon.* IX. κατα μείωσιν.

*The father of the fooliſh rejoyceth not, Prov.*17.21. that is he is very ſad. 1.

*It is not good to accept perſons in judgement, Prov.*24.23. that is, it is very evill. 2.

*He will not hold him guiltleſſe who takes his name in vain, Exod.*20.7. that is, he will certainly puniſh him. 3.

*It ſhall not be remitted in this life, nor in the life to come, Math.*12.32. that is, it ſhall be certainely puniſhed. 4.

This

Doctrine. This teacheth us, that we ſhould bridle our affections, and moderately utter our paſſions,

Canon. X. Sometimes the Scripture teacheth us διαφορήλικὸς, by diſtinction.

It puts a difference betwixt the revelation of God to thoſe who were not Prophets, and thoſe who were the Prophets of God. When it ſpeakes of the firſt ſort, it ſayes, *And the Lord came to Laban: And the Lord came to Abimelech: And the Lord came to Balaam.* But when it ſpeakes of the ſecond ſort, it ſayes, *The word of the Lord came to them: Thus ſaith the Lord: The hand of the Lord was upon them.*

Doctrine. Hence the Iewes gather, that *Balaam* had loſt the gift of Prophecy now, and was onely a Divinor: (So the Scripture calls him, *Ioſ.* 13. *And they killed Balaam, the ſon of Peor, the divinor*) and they apply this Proverbe to him; *Camelus, cornua quærens, aures amiſit, The Camel ſeeking hornes, loſt her eares:* that is, *Balaam* ſeeking preferment, loſt the gift of Prophecy.

Canon. XI. Sometimes the Scripture ſpeakes as the people conceives of a thing, κατὰ δόξαν ἡμῶν.

Gen. 3. the Scripture calls the *Angels, Cherubims*; becauſe the people were moſt acquainted with Cherubims in the Tabernacle.

1 *King.* 10. 18. *And Salomon made a throne of teeth.* The Scripture cals the hornes of the Elephant teeth; becauſe they ſeeme ſo to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua reſupinata*, as * *Varro* calls them, and grow not ſtraight up as the hornes of other beaſts: they ſerve the Elephant for the ſame uſe that hornes doe to other beaſts. And as the Hart caſts his hornes every third yeare; ſo do they their hornes every tenth yeare, and hide them in the ground: therefore *Ezec.* 23. they are called *Filij egreſſuum*, becauſe men tread upon them when they are hidden in the ground.

* *Quos multi dentes vexant ſunt cornua reſupinata.*

ground; this is the moſt excellent Ivory.

Marke 1.32. *And the Sunne was dipping*: becauſe to thoſe who dwell about the Sea-ſide, the Sun ſeemes to dip in the Sea when it goes downe; therefore the holy Ghoſt uſeth this phraſe.

This ſhould teach Preachers to ſubmit themſelves to the capacity of their hearers, and to ſpeake to them as they can conceive. There is a Proverbe in the Talmud, *That it is eaſier for an Elephant to goe thorow a needles eye:* which Chriſt repeates thus, *It is eaſier for a Camell to goe thorow a needles eye*: Why? becauſe the people of God in Iudea, were more acquainted with Camels than Elephants.

Doctr.

Sometimes the Scripture teacheth us, περιφραστικῶς.

Canon. XII.

*Pſal.*139.15. *How wonderfully haſt thou faſhioned me below in the neather parts of the earth?* that is, *How am I conceived?* So *Epheſ.*4. Chriſt is ſaid to *come downe into the lower parts of the earth:* that is, into the wombe of the Virgin *Mary*.

This teacheth us the great humiliation of the Lord, and his exanination, how he came downe from the place of glory, into dark places, darke as the bowels of the earth.

Doctrine.

The Scripture ſometimes teacheth us, *per* ἰδιοποίαν, προσωποποίαν, and εἰδολοποίαν.

Canon.

Per ἰδιοποίαν, when the Scriptures bring in the Lord ſitting upon a throne, as a King: 1 *King.*21. *I ſaw the Lord ſitting upon a throne.*

XIII.

This teacheth us our great infirmity, that wee cannot conceive the Lord, but by things that wee are acquainted with.

Doctr.

Per προσωποποίαν, when the Lord is brought in, ſpeaking to things without life: *Hic tum perſonæ tum res finguntur:* as in the former, *Non perſonæ ſed mores. O earth, earth, earth, heare the Word of the Lord.*

XIIII.

This teacheth us our great ſtupidity, that the ſenſeleſſe creatures will ſooner heare than man.

Doctr.

Per

XV.

Doctrine.

Per ἀδολοποιίαν, when the Scriptures bring in the dead ſpeaking, as *Lazarus*, and the rich Glutton.

This teacheth us our great infidelity, that we will not beleeve the Scripture of God, but would have ſome come from the dead to teach us.

Canon.
Ieſhur in (uum) eſt diminuti.

Sometimes the Scriptures by a diminutive word, expreſſe great love and affection.

Doctrine. =

Let me die the death of the little righteous ones, Num. 23.

This teacheth us how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes, *Deut.* 34.5. *Moſes* died *Lepi Iehova, ad os Iehovæ, At the mouth of the Lord.* The Chalde Paraphraſt paraphraſeth it, *Ad oſculum oris Iehovæ: At a kiſſe of the mouth of God.* So that death to the righteous, is a kiſſe of the mouth of God.

* *Nehuſhtan.* =

Sometimes it ſpeakes diſdainfully of a thing: *And Ezekiah brake that * little peece of braſſe*; 2 *King.* 18.4. which was the huge brazen Serpent that was ſet up in the wilderneſſe.

Doctr.

This teacheth us how baſely we ſhould thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an Idoll, a litle peece of wood.

CHAP. IIII.

Of the morall Inſtructions gathered from the Morall Law.

Canon.

GOD taught his people their duties, by Precepts and examples.

Conf.

By Precepts which are contained in his Law.

Illuſt.

The morall Law hath ſundry properties which no other Law hath.

First, it is a royal Law, *Iam.* 2.8. becauſe all were bound to walk in it. Some Ceremonies of the Ceremonial Law of the Iewes, *Exod.* 12.15. obliged all the Iewes at ſome times; as none might eate leaven at the paſſeover: ſome of

of the Ceremonies obliged ſome of the Iewes at all times, as no Nazarite to drinke wine: *Num.*6.3. ſome of the Ceremonies obliged all the Iewes at all times; as no Iew in no place might eate ſwines fleſh, *Levit.*11.7. but they never obliged the Gentiles.

The judiciall Law onely obliged the Iewes in Iudea; *Deut.*10.9. No Levite might have a poſſeſſion in Iſrael: yet *Act.*4.36. a Levite of Cyprus ſold his poſſeſſion, and laid it downe at the feet of the Apoſtles; this Levite dwelling in Cyprus, might have a poſſeſſion, although not in *Iudea*.

Doctr.

The judiciall Law belonged onely to the people in Iudea, therefore [a] *Caroloſtadius*, who urged the judiciall Law to be obſerved in all Countries, did as thoſe who would have one ſhooe to ſerve all ſorts of feet: So the Iewes were to blame, who urged the obſervation of the Ceremoniall Law to the Gentiles.

[a] *Caroloſt.*

II.

It is a ſpirituall Law, it reaches to the internall ſinnes, as well as to the externall, *Math.*5.28.

1.

It condemnes not onely *paſsiones*, but, *propaſsiones*: That is, *ſubitos animi motus, ſed non diuturnos, ſudden motions in the mind, but not continuing*. As the Sunne ſhining let us ſee the little atomes or moats, which are the leaſt things that we can diſcerne: ſo the bright Law of God lets us ſee the ſmalleſt things to be ſin even before they come to conſent. If a man had ſmitten out his neighbours tooth, or his eye, the Iudiciall Law required no more of him but this, that his tooth ſhould bee ſmitten out againe; but it tooke not order with the internall hatred of the heart.

Doctrine.

This puts a difference betweene this and all other Lawes. The Civilian ſayes, *Cogitationis pœnam in noſtro foro nemo luat; Let no man be puniſhed in our Iury for a cogitation*. A man may be a good Citizen, who is not a good man in the Civill common-wealth: but not ſo in

in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisies could not conceive that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matthew* 5. And *Iosephus* seemes to be a Pharisee in this point, [o] finding fault with the sentence of *Polybius*, who said, that [p] *Antiochus* perished miserably, because he thought to have robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserved such a punishment, not because he would have done it, but if he had done it.

o *Ioseph.*
p *Polyb.*

1. This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne, *Mat.* 5. *Rom.* 7.

1. From the least to the greatest, *Ye shall not revenge, Lev.* 19. 18. All sort of revenge is here condemned: First, the Pharisies revenge, *tooth for tooth, & eye for eye, Mat.* 5. Secondly, *Cains* revenge, *seven for one, Gen.* 4. Thirdly, *Lamechs* revenge, *seventy for one, Gen.* 4. Fourthly, *Sampsons* revenge, *three thousand for one, Iudg.* 16. 28. *Now let me be revenged for one of mine eyes, and he killed three thousand.*

2. The antecedents and consequents of sinne.

The occasions or antecedents of sinne, *Iacob, Gen.* 35. 4. must bury the eare-rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their sorceries, they burnt their Bookes.

The consequents of sinne: *Ye shall not revenge, neither remember, Levit.* 19. 18. Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not have them to revenge, so he will not have them to remember. The Hebrewes illustrate this by this example: *Reuben* sent to borrow of *Simeon* a hatchet; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if hee refuse it, it is *ultio*; but if he say, loe here it is, I will not doe to him, as hee did

Talm. Babylon.

did to me, when he refuſed me his hatchet the laſt day, it is *retentio*, although it be not *actio*, *Ier.3.5. Servare* is put for * *ſervare iram*.

There is nothing that we keepe ſo well in minde, as injuries.

The Morall Law is perpetuall: * the Ceremoniall Law was kept but onely till the time of correction, and laſted but onely the time of the infancie of the Iewes: but the Morall Law is perpetuall.

If the Morall Law be perpetuall, how is it that God hath given a diſpenſation to ſome to breake theſe commands?

Scotus markes well, that the Law ſtanding in force, it implyes a contradiction to diſpenſe with it: but by diſpenſation, he underſtands onely the revocation of it for ſuch a time, to ſuch a perſon.

The § Law of Nature (ſaith he) is taken two manner of wayes; ſtrictly, and largely: Strictly, which by neceſſary and evident conſequences are concluded: Largely, which inferres not a neceſſarie and evident conſequence as the firſt.

Of the firſt he gives an Example, *The whole is more than the part*, therfore a houſe is more than any part of it: this conſequence followes in the ſtricteſt ſignification: ſo *good is to be embraced*, therefore *evill is to be ſhunned*.

Of the ſecond he gives this Example, *We ought to live peaceably with others in the Common-wealth*. Of this principle, it will not follow neceſſarily, therefore *poſſeſſions are to be divided, or not to be divided*: for both may ſtand, if the Common-wealth were well conſtitute, and people agreed together, communitie of goods would not breake the peace of the Common-wealth; but becauſe people are much given to ſelfe-love therefore diviſion of goods is a good meane, to make the people live peaceably together.

* μνησικακία the contrary is ἀμνησία. *Doctrine.*

3.

* *Abrogare legem*, *derogare*: *& obrogare.*

Queſt.

This is to mitigate the extremitie of the Law.

Anſw.

§ *Scotus.*

So (ſaith hee) this concluſion, followes neceſſarily in the ſtricteſt ſignification, *God is to bee worſhipped*, therefore, *we cannot worſhip an Idoll*. But this followes not in the ſtricteſt ſignification, neither hath it *intrinſecam connexionem*; *God is to bee loved, therefore man is to be loved*: there is onely a conformity betwixt theſe two,

Queſt. Is it not ſinne to kill thy neighbour?

Anſw. *Scotus* anſwers, this ſin comes by revelation of a new Law by God himſelfe: ſo the precepts of the ſecond Table are ſo neere unto the firſt principles, that they are called the Law of Nature in the largeſt ſenſe; and Reaſon teacheth all men to keepe the ſame, as neereſt unto the firſt Principles.

The Precepts of the firſt Table cannot bee diſpenſed with, without a ſtaine of his owne holineſſe, for they are the Principles of nature in the ſtricteſt ſenſe. God cannot diſpence that a man ſhould hate him, *ſine intrinſeca repugnantia*; ſo, that one ſhould worſhip an Idoll.

The Precepts of the ſecond Table, flow not from him neceſſarily, as his juſtice and holineſſe; but freely hee wills or not-wills the ſame, without any ſtaine of his holineſſe. *God is to be loved*, therefore, *A man may not marry his brothers wife*, this concluſion will not follow neceſſarily in the ſtricteſt ſignification.

Queſt. But did not God diſpenſe with the Iſraelites, when he

Anſw. bad them borrow the Egyptians Iewels? *Scotus* anſwers, that there was not a diſpenſation here from the eight Commandement; but only a revocation to them for that time, and in ſuch a caſe, they being oppreſſed ſo long, and their wages kept from them, the Lord takes theſe Iewels and gives them for their wages.

Obiect. But it is ſaid of the Ceremonies, that they ſhall endure for ever?

1. There

1. There is *Propriè æternum*, as God. 2. *Æternum ex hypotheſi*; as *Adams* body had endured for ever if he had not fallen. 3. *Valore æternum*, as Chriſts ſacrifice, 4. *Typicè æternum*, as that which was a Type of an eternall thing, *Exod. 12. I ſhall give you Canaan for a poſſeſsion for ever:* becauſe it was a Type of eternall inheritance. 5. *Catachreſticè æternum*, that which endured long, was ſaid to be eternall, as *Gen. 17.* Circumciſion is ſaid to be a covenant for ever, that is, for a long time, till the comming of Chriſt. The continuance of the Ceremonies, is of this laſt ſort. *Anſw.*

After the death of Chriſt, firſt, the Church uſed Ceremonies, *non propter ſe, ſed propter aliud, not for themſelves, but for another end:* as when *Paul* ſhaved his head in *Cenchrea*, *Act. 18. 18.* He did not ſhave his he ad as the Law of the Nazarites required; for he ſhould have gone then to *Ieruſalem*, and there to have ſhaven his head, and to have caſt the hayre of his head under the Altar, and burnt it there, *Num. 6. 18.* but he did it onely here for bearing with the weake Iewes, which he could not have done. if the Law had beene in vigour. Secondly, They kept theſe Ceremonies after the death of Chriſt, at *Ieruſalem*, but not at *Antioch*: *Paul* findes fault with *Peter* for Iudaizing there. Thirdly, They kept them onely among the Iewes till the deſtruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to ſacrifice after the death of Chriſt; but uſed onely ſome of theſe meaner Ceremonies, not for themſelves, but for another end

The Ceremonies were appointed for the Iewes untill the time of correction, and their infancy: therefore thoſe who would apply them now to the Church, when ſhee is come to maturity of age, diſtinguiſh not the times aright: *Auguſtine* hath a very fit ſimilitude *Doctrine.*

to this purpoſe; hee [t] tells of a diſeaſed Youth, who came to that notable Phyſitian *Vindecianus*, who gave him a medicine fit for his age and cured him: but long after, the man fell into the ſame diſeaſe againe, and hee applyes the ſame receipt which hee had uſed before in his youth, which had almoſt killed him: hee comming to the Phyſitian, ſaid unto him, that he marvelled why hee would give him ſuch Phyſicke which would hurt him; The Phyſitian demands of him when hee gave him that Receipt? hee anſwers, when hee was a youth, and withall ſhewed him that then it cured him, which was now likely to kill him: the Phyſitian replyed, that the Phyſicke was not good, becauſe it was not taken at his command, and that which was wholeſome to him being a youth, was now deadly to him being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandement of God) but now they are deadly, when wee are become men in Chriſt.

[t] *Epiſt. 5. ad Marcellum.*

4.

The 70. εὐδὲν. *Indigenti.*

The Morall Law is equitable, it gives every man his owne, it requires a further dutie alſo that the uſe of our goods ſhould help the poore in their neceſſitie, *Prov. 3. 27. With-hold not thy goods from the * owner*: the poore are called *Bagnale tobh, Lords of thy goods*. There is a double right: *Ius proprietatis, & jus charitatis, the right of proprietie, and the right of charitie*; *jus charitatis*, that belongs to the poore, *jus proprietatis*, belongs to the owner. *Iure charitatis*, ſo much as may refreſh the poore in his neceſſitie belongs to him, although the proprietie be not his.

The Lord appointed in his Law, *Deut. 23. 24.* that a man when he came into a Vineyard, might eate as many of the Grapes as he pleaſed, this is *jus charitatis*, but he might carry none away with him, that is *jus proprietatis*. So, the Diſciples travelling through the fields upon

on the Sabboth, pull the eares of Corne when they were hungry, this was *jus charitatis*; but they put not in their sickle to cut downe the Corne, and carry it away, because they had not *jus proprietatis*, of the owner.

Doctrine. This condemnes those vile niggards, like *Nabal*, who know no right, but *jus proprietatis*; so it condemnes the Anabaptists, who take away *jus proprietatis*, and turne all into *jus charitatis*.

5. All the Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for necessitie; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

Canon. God taught his people by temporary Precepts, by personall Precepts, by Precepts of tryall, and Precepts of conviction: the Morall Law is all Precepts of obedience.

1. Temporary Precepts, were such Precepts as lasted but for a short time.

When Christ sent his Disciples in their first expedition, he forbids them to take with them a staffe, or weapon of defence, *Luk.9.*

Doctr. Anabaptists gather hence, that it is not lawfull for a Christian to use any defensive weapon; but they conclude here from a temporary Precept as if it were morall.

Canon. A personall Precept binds onely the person to whom it is directed; Christ sayes to the young man, *Sell all, and* follow me, *Mat.19.21.*

Doctr. The Papists gather hence, that such as would be perfect, should take upon them the estate of Povertie, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Canon. Precepts of tryall, are those Precepts which God

gave to ſome, onely to try them; but not which hee would have them to performe.

When God bade *Abraham* offer his ſonne *Iſaac* in a burnt-offering, *Gen.*22. 1. it was but a precept of tryall, as the event ſheweth; for God would not have him to performe it.

When Chriſt bad his Diſciples give the people meate to eate, *Luk.*9. it was but a Precept of tryall, for hee knew well enough that they had no meate to give them.

When *Salomon* called for a ſword, to cut the Child in two, 1 *King.*3.24. it was but a precept of tryall.

Doctr. If a Magiſtrate from this ſhould conclude, that it were lawfull for him ſo to doe; then hee ſhould take a Precept of tryall for a precept morall, and of obedience.

Canon. IIII. Precepts of conviction are thoſe Precepts, which the Lord gives to wicked men, to make them the more inexcuſable.

God ſayes to *Pharaoh*, *Let the people goe*, *Exod.*8.1. he knew well enough that *Pharaoh* would not let the people goe: why bad hee him then let him goe? to make *Pharaoh* the more inexcuſable.

Doctrine. Thoſe who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are miſtaken: for the one was a Precept of conviction.

Queſt. When God ſpeakes to an unregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or a precept of conviction.

Anſw. If the man bee appointed to ſalvation, to him it is a Precept of obedience; for at the ſelfe-ſame time when God bids him repent, hee gives him grace to repent.

When *Lazarus* was lying dead in the grave, Chriſt bids

bids him come out, at the selfe-same time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and gives him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for destruction, it is a precept of tryall and conviction to him.

CHAP. V.

How the Scriptures teach us by Example.

Canon.

AN Argument from examples doth then necessarily conclude, when wee prove one particular by another, by way of similitude, which is common *Toti generi*, to the whole kind, under which both are comprehended.

To strengthen the godly in hope of their deliverance out of affliction, 2 *Pet.* 2. 9. *Peter* sets downe first *genus*, (*God will deliver his owne, and preserve the wicked to destruction*) this he proves, why? becausse it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

By outward things, good or bad, wee cannot know the favour of God, *Eccles.* 9. 2. that is *genus*, (*All things befall alike to the just, and the sinner: to the cleane, and to the uncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and he who feareth the Oath.*

The Hebrewes give example of these. 1. [f] *To the just, and to the sinner*, *Exod.* 9. 2 *King.* 20. as to the Egyptians and *Hezechias*, for both of them had the Plague, 1 *King.* 16. So *David* gathered the materialls to build the Temple, and *Nebuchadnezar* burnt the Temple, 1 *Chro.* 29. yet both of them reigned forty yeares.

[f] *Talm. lib. Musar.*

2. *To the cleane and to the polluted*: as to the Spyes and to *Moses*; *Num.* 14. for *Moses* stood for the defence

of the good Land, and the Spyes raised an evill repo upon the Land, yet both of them dyed in the Wilder nesse.

3. *To him who sacrificeth, and him who sacrificeth not*: as *Iosias* restored the worship of God, and *Achab* polluted the worship of God, 2 *King*.23. 2 *King*.25. yet both of them dyed in the battell.

4. *To him who sweareth, and him who feareth the Oath*: *Sampson* was religious in his Oath, *Iudg*.16.21. *Zedechiah* broke his Oath, 1 *King*.25.4. yet both of their eyes were pulled out of their heads: here the *genus* agrees to all.

Canon. If the matter be proved by many Examples, and the *genus* agree not to all; then the conclusion is not good.

No Church-man should marry; why? because *Paul*, *Athanasius*, *Ierome*, and *Ambrose* were not married: the *genus* agrees not to all Church-men; for wee can shew moe who have beene married, as *Peter*, *Philip* the Evangelist, *Spiridion* Bishop of *Cyprus*, *Gregory Nazianum*, *Polycrates* Bishop of *Ephesus*, who testifies that he was the eight, lineally succeeding at *Ephesus*, one after another.

Canon. The examples of Gods mercy & his justice hold ever. *Abraham was justified by faith*, *Rom*.4. Therefore all the faithfull are justified by faith. So in the examples of his justice, *Luke* 17.32. *Remember Lots wife*. 1 *Cor*.10. *These are Examples for us*.

And the Hebrewes have a saying; *Quod accidit patribus, est signum filijs*: *The thing that fell out to the Fathers, is a signe to the Sonnes*.

Canon. If the Examples bee of the most notable men, then they have the greater force to inferre the conclusion. *If Noah, Daniel, & Iob, would intercede for this people; yet would I not heare them, Ezech*.14. why makes he choyce of these three? The Hebrewes answer, [t] that he makes choyce

[t] *Talmud. lib. Tehillim.*

choyce of them, becauſe every one of them ſaw three Worlds. *Noah* ſaw the firſt World, the deſtroyed World, and the renewed World. *Iob* ſaw himſelfe flouriſhing, himſelfe in a miſerable eſtate, and all taken from him, and himſelfe reſtored unto a flouriſhing eſtate againe. So *Daniel* ſaw the firſt Temple, the deſtroyed Temple, and (as they hold) the ſecond Temple.

We are to follow Chriſt onely in his morall and Theologicall vertues. *Canon.*

Be yee followers of me as I am of Chriſt, 1 *Cor.* 11. 1. *Conf. Illuſtr.*

Chriſts workes are either, *Miraculoſa*, *Admiranda*, *vel Exemplaria*: Marvellous, Wonderfull, or exemplary. *Miraculoſa*, as his faſting forty dayes, *Matth.* 4. he is not to be followed in this: *Admiranda*; as when of rich he became poore for us: therefore men ſhould renounce all, and profeſſe voluntary Poverty; hee is not to bee followed in this. Hee waſhed his Diſciples feete; wee are not bound to follow him in this, becauſe it was *adwirandum* in him. But wee ſhould follow him onely in *exemplaribus*, as his meekeneſſe, humility, and ſuch.

In following examples, we muſt marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it. *Canon.*

How they did it. The Apoſtles healing the ſicke, layd oyntment upon them; therefore the Prieſts now may give *Extreame unction*, it followes not; for they conſider not what ſort of oyle this was that they laid upon the ſicke, and how they cured them: it was miraculous oyle, *ad ſanationem*, for healing, *Iam.* 5. 14. The Fathers uſed it afterward, *ad imitationem*, for imitation; the Papiſts, *ad viaticum*, for a journey. The firſt was *ſanctum*, the ſecond is *non neceſſarium*, the third was *profanum*. 1.

Elias by extraordinary Calling, called for fire from Heaven,

Heaven, and burnt the Captaines, therefore the Diſciples may call for fire from heaven to burne the Samaritans, *Luk.9.55.* it follows not, becauſe they had not that ſame ſpirit.

The Apoſtles in chooſing *Matthias* caſt Lots, *Act.1.26.* therefore a Miniſter now is to be choſen by Lot, it followeth not: why? becauſe the Apoſtles were immediately called of God, and a Lot being immediately directed by God, he was immediately choſen by him. But a Miniſter is mediately called by the Church, *Act.14.23.* therefore the rules of the Apoſtle are to be followed in chooſing of him. *Zeno,* [u] the Emperour tempted God in this cauſe, laying a paper upon the Altar, that God might write in the paper the name of him whom hee would have Biſhop of *Conſtantinople: Flavitius* corrupting the Sexton of the Church, cauſed to write in his owne name, and ſo he was made Biſhop of *Conſtantinople: Eccleſiaſtica munera non debent ſorte conferri, Church affaires ought not to be guided by Lot.*

[u] *Nicephor. Eccleſ. Hiſt.*

3. *Ehud killed Gneglon, Iudg.3.20.* therefore a Fryer may kill a Prince; this concluſion is execrable: they therefore diſtinguiſh not the divers ſorts of Revenge; which is, 1. either divine, as when *Phineas* killed *Cosbi,* this was *publica extraordinaria, publike extraordinary.* 2. *Ordinaria publica, ordinarily publike,* by the Magiſtrate. 3 *Privata coacta, cùm quis vim vi repellit, Privately compelled, when one repels violence by violence:* this is called *inculpata tutela, an inculpable defence.* 4. *Temeraria & illicita, raſh and unlawfull.*

4. The woman of *Tekoah* ſaid to *David, Remember the Law of the Lord: One of her ſons had killed the other in the field,* 2 *Sam.14.* (that was *inculpata tutela*) *in defence of himſelfe;* and ſo ſhee wills *David* to remember the Law of the Lord, 2 *Sam.14.12* In this caſe a man in his owne defence, is a Magiſtrate.

The

The Magiſtrate ſhall pull forth tooth for tooth, it was not well concluded by the Phariſees, *Mat.* 5. that it was lawfull for every private man ſo to doe, they confound here *ordinatam publicam*, and *illicitam*. 5.

When they did it.

David in time of neceſſity eate the Shew-bread, 1 *Sam.* 21.6 which otherwiſe he could not have done; neither would the Prieſts have given it unto him, but in his neceſſity. II. 1.

The Apoſtles (*Act.* 24.18.) kept the Ceremonies after the death of Chriſt, for an *interim*, and a time, untill the union ſhould be made up betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them. 2.

So long as the Temple of Ieruſalem ſtood, they were bound to pray with their faces towards it, 1 *King.* 8.48. but it will not follow now, that the Iewes ſhould turne their faces towards the place of the Temple now when they pray. 3.

Samuel built an Altar at *Ramah*, and offered upon it, 1 *Sam.* 7. It was lawfull for them all the time betwixt the deſtruction of the Tabernacle in *Shilo*, and the building of the Temple, to ſacrifice there: but from that time that the Temple was built, it was unlawfull altogether; therefore the Kings of Iuda are blamed when they deſtroyed not the high places. *Prudentius* called the Arke at this time *Circum vaga*, before it was eſtabliſhed at *Ieruſalem*. 4.

Where they did it.

The Apoſtles kept the Ceremonies after the death of Chriſt at *Ieruſalem*, but not at *Antioch*: and ſo of any other place where the Prophets and Apoſtles reſorted. III.

Why they did it.

Chriſt wrought no miracles in *Nazareth*, *Luk.* 4.26. becauſe IIII.

cause he had no Calling to worke any there; as *Elias* wrought no miracles in *Israel* but to the widow of *Sarepta*, *Luk.4.26.* so *Elizeus* to the Shunamite, because he had onely a Calling to worke there.

Canon. The sinnes of the Saints are not to be followed.

Illust. Rockes are set downe in a Mappe, that the Saylors may shunne them, and not runne their Shippes against them.

Lots wife (sayes *Augustine*) was turned into a Pillar of Salt, *Vt conditet te suo exemplo, that shee might season thee not to doe the like.*

Canon. If the fact be approved *in tanto, sed non in toto, in so farre but not in the whole*; it is not to be made an Example of imitation.

Exod.4.25 Zipporah circumcised her Childe, so the Angel left off to kill *Moses*; therefore a Midwife may Baptize a Childe; this followes not. The Angell ceased to trouble *Moses* because his son was circumcised, and not because he was circumcised by a woman.

After that the Samaritans worshipped the true God with their Idols, the Lyons hurt them no more, 1 *King.* 17.3. the Lyons ceased to hurt them, why? because they worshipped the true God; and not, because they worshipped the true God and their Idols: This obedience of *Zipporah* did not simply please God, but in part, as *Achabs* obedience, 1 *King.21.29.*

Canon. A pish imitation of the Saints is ridiculous.

The Israelites compassed the walls of *Iericho* sixe dayes, *Ios.6.* but upon the seventh day they compassed the Wall seven times: * therefore the Iewes in the feast of the Tabernacles compassed the Altar six dayes every day once; but in the seventh day they compassed it seven times: this was ridiculous; for it was in corrupt time.

* *Talmud. lib. Tehillim.*

Mark.7.33. Christ put his fingers into the eares of the deafe, and said,

ſaid *Epphata*, *Be thou opened*, therefore a Prieſt may doe the like when a child is baptized; this is ridiculous.

What if the example be neither approved nor diſapproved in Scripture, What ſhall we doe? *Queſt.*

If they be done by men whoſe faith is approved, and againſt whom no exception can be taken, ſuch are ſet downe for imitation, and have the force of a generall rule. *Anſw.* =

CHAP. VI.

Of gathering Doctrine from the externall meanes.

When the marginall reading is put for the line reading, we cannot gather any inſtruction from that. *Canon.*

From wrong Analogie or Collation of Scripture with Scripture, wrong Doctrine is gathered. *Canon.*

1 *King.*4.30. *Salomon was wiſer than all thoſe of the Eaſt*, *Eſay* 2.26. *Thou art full of the manners of the Eaſt.* The Iewes gathered from the Collation, that *Salomon* was skilfull in Magicke.

Behold the Elephant which I have made with thee, who eates hay as the Oxe, *Iob* 40.10. He cals the Elephant *Behemoth*, as if he were many beaſts, in the Plural number: but *Behemoth Pſal.*50. ſignifies the beaſts of the field. 2 *Eſdras* 6.49. the Apocryph writer, conferring theſe two places inequally, makes up a fable, that God made two creatures, *Behemoth* and *Leviathan*; and thence ſeparated the one from the other, becauſe the water could not containe both, and he put *Behemoth* upon the earth, which was dryed the third day, that hee might dwell upon a thouſand mountaines, becauſe it is written, *Pſal.*50.10. *Behemoth in montibus mille*: taking *Behemoth*

moth in *Iob*, and in the *Pſalme* 50. after one manner.

[r] *Buxtorf. de Synag. Iudaic.*

Secondly, he goes forwards in his fable, [r] Becauſe theſe two, *Leviathan* and *Behemoth*, are joyned together, *Pſal.* 104.26. he thought that *Behemoth* was alſo a Fiſh as *Leviathan*; but becauſe there was not ſpace enough for them both in the Sea, hee put him upon the mountaines, & gave *Leviathan* the ſeventh part of the waters, and kept her to be meat to whom hee would, and where he would: He ſayes that ſhee is kept in *devorationem, paſsivè*, that ſhe may be meat. For this is the fable of the Iewes, that the Lord killed one of theſe great Whales which he made, and ſalted her with ſalt, that ſhee might be kept to be meat for the juſt in the life to come. *Morney Pleſſe* compares them to little Children, who in their tales can goe no higher than to meate and drinke, and ſweet dainties; and they thinke that there is no other pleaſure in heaven, but of ſuch things. Thus you ſee what it is to compare places unequally.

Canon.

From wrong tranſlation falſe doctrine is gathered.

Love thy neighbour as thy ſelfe: The Phariſes tranſlate it, *him who was a friend onely*: Hence they gathered that they might hate their enemies: but the Apoſtle, *Rom.* 13. tranſlates it, *thou ſhalt love thy neighbour*, τὸν ἕτερον, that is, any man whatſoever he is,

The Lord ſwore by the excellencie of Iacob, Amos 6.8. that is, by himſelfe; but the Phariſes interpret the place, that he ſware by the Temple, which was his excellency: Hence they gathered, that it was lawfull to ſweare by the Temple, *Matth.* 23.16.

יְמִם
יְמִם
Aquæ. Mulæ.

This is Ana, who found out haijamim, Mules in the Wilderneſſe, Gen. 36.24. *Iamim* ſignifies alſo Waters. Becauſe the tranſlation of this place was hard, ſome tranſlating it Mules, and ſome Water; the Heathen made a notable lye upon the Iewes, when *Moſes* was feeding Aſſes in the Wilderneſſe; becauſe the Aſſes or Mules ſeeking

ſeeking drinke, found out water unto them, therefore they worſhipped the golden head of an Aſſe. * Afterward the *Romans* in like hatred againſt the Chriſtians called them *Aſinarios*, in deteſtation of Chriſt, whom they called not χρῖσος, but χρῦσος, and they painted Chriſt having Aſſes eares, one of his feet * not cloven, carrying a Booke, and a gowne upon him, and this ſuperſcription about his head, *Deus Chriſtianorum* ὀνόκοητος; which picture and inſcription when *Tertullian* did reade, hee could ſcarce refraine from laughter.

Plutarch. ſympoſ. lib. 4. cap. 5. Cornelius Tacitus, lib. 5.
* *Tertull. in Apoleg. Petrus Crinitus, cap. 9.*
* *Inunguiatus.*

Bellarmine following the vulgar tranſlation, and not the Originall, *Abraham ſurrexit ab officio funeris*, *Abraham roſe from the office of his dead*; *Gen.* 23. gathereth hence Purgatory; Becauſe this word *officium*, was taken amongſt the Chriſtians, for doing offices to the dead, he gathered that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the ſenſe of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the propriety of the ſpeech; from the morall Law; from the examples of thoſe that are regiſtred in the Scripture; and from the externall meanes, ſpoken of in the firſt Booke. From thoſe five neceſſarily all doctrine is gathered, and muſt be knowne immediately after the true knowledge of the ſenſe of the Scripture.

THE

THE THIRD BOOKE.

Of the confirmation, illuſtration, application, and the bleſsing of Doctrine.

CHAP. I.

Of the Confirmation of Doctrine.

Canon. IN confirmation of Doctrine the man of God muſt labour to conceale Art.

Illuſt. [b] As *Moſes* comming from the Mount, put a veyle upon his face, when his face did ſhine, that the people might not ſee it: *Exod.* 34. 38. ſo ſhould the Preacher obſcure the ſhining of humane learning, *leſt the Croſſe of Chriſt be made of none effect*, 1 *Cor.* 1. 17. that is, leſt the converſion of men be aſcribed rather to humane eloquence, than to the power of Chriſt; and that the ſame be not ſaid of the Goſpell, which *Alexander* ſaid of *Achilles*; who counted him happy that hee had *Homer* to deſcribe his praiſe; Therefore our Lord made choice of Fiſhermen

[b] *Origen.*

Canon. No teſtimony taken from Apocryph Bookes, can ſerve confirmation of Doctrine, for their teſtimony is humane.

If

If I teſtifie of my ſelfe, my teſtimonie is not true, Ioh. 5.31. That is, I being but a man as yee take me, and ſhould teſtifie of my ſelfe, my teſtimony were not true. *Conf.*

The facts of the *Machabees* are cited by the Apoſtle: *Heb.* 11.33. and *Ben Syrach* hath a Prouerbe, *Quantulus ignis, quantam materiam accendit? The more the fire is, the more matter it burnes*; and is uſed by the Apoſtle *Iames*. *Obiect.*

When the Apoſtles cite their teſtimonies, they make them authentique Scriptures, which wee cannot doe. *Anſw.*

Wee are not to cite the Fathers as witneſſes in matters divine, unleſſe their ſpeeches may be warranted out of Gods word. *Canon.*

The Spirit of God preferres the knowledge of the latter diuines to their knowledge, for they are brought in by *Iohn, Reu.* 15.16. *With their girdle about their paps*, as Chriſt, *Reuel.* 1.13. is girded; but before, in the firſt age of the Church, they are brought in with their girdle about their midle, not comming ſo neere to that ſtate of knowledge and perfection which is in Chriſt, as the latter Writers who lived after them. *Illuſt.* 1.

All the time that the Fathers lived, the Chryſtall Sea was turned into blood, for then a mountaine was caſt into the Sea, by Patriarkſhip erected in the Church; but in the latter times it is Chryſtalline, *Reuel.* 15. In the dayes of *Conſtantine*, the Sunne was black as Sackcloth, and the Moone turned into blood: Chriſt is never ſaid to come downe, as in the reformed time: now he comes downe with the Rainebow about his head, which is a ſigne of faire weather: it was clouded in the dayes of the later Fathers. 2.

In reaſoning againſt Papiſts, the Fathers teſtimonies are of ſingular uſe. *Canon.*

That their owne children may be their Iudges, (*Mat.* 12. 27. as Chriſt ſpeakes) becauſe they truſt ſo to them.

Canon. In matters of fact their testimony is no demonstrative proofe.

Eusebius testifies, that the Monks lived in *Alexandria*; in the time of *Marke* the Evangelist: but *Eusebius* was mistaken here, as all our Divines testifie.

In a testimony of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Divines many of them by sound reasons improve it.

Canon. The testimonies of many of the Fathers are not to be beleeved for them, but against them.

Illust. *Nemini credendum est in causa sua: Non is to bee beleeved in his owne cause.* *Clemens Anacletus* sayes, [c] *Suppose their writs were true, yet they make nothing for the Popes.* *Iohn 5. If I testifie of my selfe, my testimony is not true.* *Idem non erit testis & reus: One cannot be a witnesse, and be guiltie.*

[c] *Clemen. Anacletus.*

Canon. The testimonies of the Popes, if they make any thing for us, are good against themselves.

Canon. *Cuilibet testi adversus se testimonium ferenti credendum: Every witnesse bringing a testimonie against himselfe is to be beleeved.*

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Creet*.

Canon. The Fathers write sometimes ἀνταγωνιστικῶς, and not δογματικῶς: they are more to bee credited in the second, than the first.

Illustr. [d] *Basil* said that the Father and the Sonne were not ὑποστάσεις: When *Gregorie Nyssa Cappadocian* objected this to him, hee answered that he said it not δογματικῶς, but ἐριστικῶς.

[d] *Basilius, Epist. 54.*

[c] *Peronius.* [c] *Peronius* the Cardinall sets downe two Rules, to try whether the testimonie of the Fathers is to bee admitted.

1. The first is, that wee must hold them for a sufficient consent,

consent, to whom the most famous of every Nation consent in affirming a thing, and none have opposed themselves to those, who are holden to be Orthodoxe.

2.

The second, when the [f] Fathers speake not this as Doctors or Teachers, when they say this or that is to bee done; but when as witnesses, they say, that such a thing is to bee beleeved, which the Catholike Church does or beleeves.

[f] *Casaubon epist. ad Peronium, pag. 32. 33.*

Quest. But how shall wee know that the rest of the Fathers disagree not? for many of their Bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that we must walke in; for then wee shall bee killed with thirst, as those who went to *Tema* expecting water, *Iob 6.*

Answ. *Thou shalt not consent in the judgement of many to goe out of the way, Exod. 23. 2.*

Canon. Schoole Theologie is more to bee taken heed to, for it fell out in a more darke age.

Illust. If we shall consider the manner of their disputations, or the pietie which is showne in their writs.

They erre in their disputations, three manner of wayes: First [g] in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation.

[g] *Misner. Acad.*

1. Their questions for the most, are either superstitious, idle, or curious, as the most of their hypotheticall propositions.

2. The words which they use, are barbarous, improper, obscure, and out of use.

3. Thirdly, the manner of their disputations: Oftentimes they dispute, *Ex alienis principijs, out of other principles*. They confound Theologie and Philosophie, the *media*, which they use oftentimes, are impertinent: for one question they bring oftentimes innumerable arguments and disputations probably on both sides,

Vide fusiorem disputationem in academicis Misneri.

This is Matæologia.

without any deciſion; and they truſt too much to the teſtimony of man.

For piety *Bucer* ſayes well; [h] that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked; that the [i] three pillars of Popery, *Gratian*, *Lumbard*, and [k] *Comeſtor*, (*Gratian* for their Canon Law, *Comeſtor* for their Hiſtory, and *Lumbard* for their Schoole Divinity:) were three Baſtards borne of one Whore; the Fathers of this baſtard Theologie.

This Scoole Theologie (ſo farre as it advanceth humane Philoſophy, and is abuſed, or obſcureth the truth of the Goſpell,) they make it a part of the ſmoake which comes out of the bottomleſſe pit: and *Paul* to *Timothy* ſayes, *Languent circa quæſtiones & pugnas; They dote about queſtions and ſtrife of words*: 1 *Tim.* 6. 4. They referre this to their idle diſtinctions. *Nicholas Clemangis* [l] compares them to the Apples of Sodome; which have a faire skinne, but are full of rottenneſſe within: and one ſayes well of them, [m] *Quòd illotis pedibus ingreſsi ſunt ſanctuarium Domini, & ſæpè diſtinguunt ubi lex non diſtinguit: that they have entred into the Sanctuary of the Lord with unwaſhen feet, and they oftentimes diſtinguiſh, where the Law diſtinguiſheth not.*

Some of their diſtinctions being purged from barbaritie, and applyed clearely, may have good uſe. The Iewes have a Proverbe, [n] *Comede dactylos, ſed projice ſiras duriciem eorum*; *Eate Dates, but caſt out their ſtones*: and herein *Iunius* excels.

Canon. We are not to cite the Heathens teſtimony for probation, in the matter of faith, or ſpirituall veritie.

Illuſtr. This were to goe to the Philiſtims to ſharpen our weapons. The Axe of man polluteth the Altar of God: *No man might lift up an iron toole upon thoſe ſtones*, *Deut.* 27. 5. to teach us, that mans wiſdome is but fooliſhneſſe with God. It was *Myrrha libera* that made the oyle of

[h] *Bucer.*

[i] *Antoni. hiſtor. particul. tertia, titulo* 18. *cap.* 6.

[k] *Hiſteria Paparum*, 380.

[l] *Nicol. Clem.*

[m] *Reynold.*

[n] *Talm. Babilon.*

of the Candleſtick: *Exod.* 30. 23. it was called *libera*, becauſe it was free from all kinde of mixture; ſo muſt the word be. *What hath the Chaffe to doe with the wheate? Math.* 3. *Abraham* would not take of the King of Sodome ſo much as a *ſhooe latchet*, *Gen. Chap.* 14. *verſe* 23. that it ſhould not be ſaid *that he had made Abraham rich.* So the Lord will not uſe the teſtimony of man, that it be not ſaid, that they have made him rich in fortifying his Scripture.

Paul uſeth their teſtimony but thrice, *Acts* 17. 28. 1 *Cor.* 15. 35. *Titus* 1. 12. Secondly, when he cites them, he conceales their names. Thirdly, he brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apoſtle of the Iewes, never uſed them; neither did *Paul* in the Synagogue, but onely againſt the Gentiles. *Clemens Alexandrinus* wrote a booke which hee calls ° στρωματεῖς, (as yee would ſay) *woven* after the manner of coverings, mixed with the teſtimonies of Scripture, Poets, Philoſophers, and Hiſtory: but this was againſt the Gentiles. One ſayes well, ᵖ *Ex profanis probabilia*, Of the Scriptures things neceſſarily follow, but of profane things they follow probably.

° *Clem. Alex.*

ᵖ *Thomas Aquinas.*

No Preacher can bring in his owne Teſtimonie, (*This I ſay to you.*) Chriſt as God uſed this forme, *Mat.* 5. (*I ſay unto you*;) but the Prophets ſay, *Thus ſaith the Lord.*

Canon. *Illuſt.* =

In citation of Scripture wee are not alwayes bound to cite the Chapter and Verſe:

Canon.

In the Apoſtles citations, the Chapter is but once cited, (*As it is written in the ſecond Pſalme:*) but *Heb.* 2. 6 *Teſtatus eſt quidam alicubi, But one in a certaine place teſtified:* hee conceales the name. So *Heb.* 4. 7. *David ſayes:* he ſets down the name. So *Rom.* 10. 25. *Hoſea ſayes.*

Illuſt.

But *Luk.* 4 17. ſayes, ἐν περιοχῇ, *in the verſe.* Therefore it ſhould ſeeme, the verſe is ſometimes cited?

Obiect. —

Anſw. This was not a verſe, it was a part of Scripture, or Haphtara in the Prophets.

Canon. In citation of Scripture for probation, wee are not bound to keepe the ſame order as in reading of a Text.

Illuſt. It is one thing of purpoſe to ſet downe a Scripture, and another to cite a Scripture for confirmation. In Exodus, *Exod.* 20. the Commandements are ſet downe one way; in Deuteronomy, *Deut.* 5. 6. this order is not kept: becauſe he is interpreting the Law, and not ſetting it downe. So when Chriſt cites the Commandements, he ſets adulterie before murther. So the Apoſtle, *Rom.* 13 Why? Becauſe he is not of purpoſe handling them, but uſing them there for a probation. But in ſetting downe the Text, and interpreting it, he muſt not alter a Iot.

The Church of Rome then, and the Lutherane Churches: are to be blamed, when they ſet downe the Commandements for the ground of their doctrine; they alter the forme ſet downe by God himſelfe, confounding the firſt and ſecond Commandements; and dividing the laſt into two, to make a probation for their graven images.

CHAP. II.

Of the Illuſtration of doctrine by Compariſons.

Canon. Compariſons are either in ſimilitudes or examples.

Illuſt. Similitudes muſt bee taken from things that are.

Quintilian ſayes that Examples may bee taken[s] *à re geſta, vel tanquam geſta*, from things that are done, or ſeeme to be done: but ſimilitudes muſt be taken from things which are indeed.

Pſal. 58. 4. *As the deafe Adder ſtoppeth the eare when the charmer*

s *Quint. inſtitut. orat. lib. 3. cap. 11. & lib. 8. cap. 3.*

charmer charmeth: If the Adder ſtopt not her eare when the charmer charmeth, the ſimilitude would not be borrowed from it.

Benjamin is like a Wolfe; parting the prey amongſt her young, Gen. 49.17. If the Wolfe parted not the prey amongſt her young ones, the ſimilitude could not bee taken from her.

Similitudes muſt bee taken from things which the people are moſt acquainted with. *Canon.* 2.

If I have ſpoken unto you earthly things, Iohn 3.12. that is, heavenly things under earthly ſimilitudes. It is a good obſervation of *Theophylactus*, that the Lord tooke every man in his own tredde, applying himſelfe to that which they underſtood beſt; as to his Diſciples, *Follow me and I will make you fiſhers of men:* becauſe they were acquainted moſt with fiſhing. *Illuſt:*

He ſet a Starre before the wiſe-men; becauſe they were Mathematicians, and ſtudied the Starres.

The ſoule of my Lords enemies ſhall be in a ſling, 1 Sam. 25.29. the compariſon is taken from a ſling, becauſe *David* was moſt acquainted with it when hee kept his Fathers ſheepe.

Compariſons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall. *Canon.*

From things naturall.

Thou keepeſt me as the apple of thine eye, Pſal. 17.8. the eye hath five tunicles or preſervations to keepe it. 1. *Aranea:* 2. *Retiformis:* 3. *Vvea:* 4. *Cornea.* 5. *Adnata tunica*, which is next the eye: to ſignifie the ſpeciall protection of God over his Saints, hee compares them to the apple of the eye. 1. *Comparatio explicita.*

The Law periſheth, deſtuit lex, Habac. 1.4. it is a ſpeech borrowed from the pulſe of man; for as we know the conſtitution of mans body by his pulſe (if it ſtirre not, he is dead; if it be violent, he is in a fever; if it be moderate, *Comparatio implicita.*

he is in a good conſtitution:) ſo the Law is the pulſe of the Common-wealth, if it ſtirre not, then the Common-wealth is dead; if it have a violent courſe, then the Common-wealth is in a fever; if it have the juſt and ordinary courſe, then the Common-wealth is in a good conſtitution.

2. Iipparidu. Implicita.

They ſhall commit whoredome, and ſhall not increaſe. *Hoſea* 4.10. יפרירו they ſhall play the Mule, who is a beaſt exceeding libidinous, but yet nothing comes of him: or they ſhall play the Mule, *Cum meretricibus ſeparationem faciunt*, that is, they beget baſtards who are of a ſtrong kinde, like unto the Mule.

From the Fowles.

3. Explicita.

Ieremy compares a covetous man to the Partridge *Iere.*17.11. the Partridge gathers the egges of ſundry fowles, and hatches them; but when ſhee hath taken paines to hatch them, they take their wings and leave her: So doe riches, when men have ſcraped them together, they take their wings and flye away.

And Ephraim was like a ſeduced Dove, Hoſea 7.11. onely the Dove laments not when her young ones are taken from her, *Hoſea* 12. ſo *Ephraim lamented not when Gods hand was upon him.*

*Iere.*12.9. *Is my inheritance, as tincta avis?* for as all the birds gather about the bird of divers colours; ſo doe the enemies againſt the Church.

From the Fiſhers.

Plin. de piſcib. Οὐ κατενάρκησα, *non obtorpui*, 2 *Cor.*11.1 was not chargeable: ναρκὴ is *torpedo* the Crampe-fiſh; who hath ſuch a benumming power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fiſher: ſo ſluggiſhneſſe and benummednesſe ſpreads from one to another like a canker.

From creeping things.

They

They creepe into houſes, 2 *Tim.* 3. 6. In the Syriacke it is *Machaldim*. *Chalda* is a Ferret: For as the Ferret ſeekes out all the corners and ſecrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houſes, that there they may devoure.

חלדה *Viverra.*

From artificiall things.

From hunting of beaſts. II.

Wilt thou catch the wilde Aſſe but in her month? Ier. 2. 24. The wilde Aſſe cannot be catched with the Hunters, but in her month; that is, when ſhee is bag'd with foale: So ſinners will not be catcht, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Aucupabantur ſermones ejus: The word is properly, *Capiebant viſco:* a ſpeech borrowed from Fowlers.

From feeding of ſheepe.

Pſal. 23. *Thou feed'ſt.* Therefore the *Paſtors* are called ποιμενὲς, from ἐν τῇ ποᾷ μένειν, to feed on the greene paſture.

From running on the Olympicke games and from wraſtling.

καλαβραβεῦειν, was when two were running in the Olympicks; the one out-runs the other, and takes his crowne from him: *Col.* 3. 15. So they ſhould take heed, after that they have profeſſed, and runne ſo long, that others take not their Crowne from them. So ἀθλητὲς, and ἀγωνιστὰ, to prepare themſelves to the combate. So ἀσκεῖν, from thence ἀσκητὲς, *Luk.* 2. of *Anna*, becauſe ſhe fitted her ſelfe for the continuall ſervice of God Hence this life by the Greekes was called ἄσκησις. See *Exod.* 38. 8.

From waters.

Ἀιχμάλωτος, *quaſi cuſpide captus*, 2 *Pet.* 2. 12. taken by the Speare, *Ier.* 2. 8. they are ſaid to handle the word, which ſignifies of purpoſe to handle, taking heed of it; as thoſe who goe to warre are ſaid to handle a Shield.

αἰχμὴ ἁλωτὸς.

From husbandry.

Ephraim

Ephraim delighted in threſhing, but not in plowing, Hoſ. 10.11. That is, in the profit of Religion, but not to plow up his heart: for ſo long as the Oxe was threſhing the corne, his mouth might not bee muzled. The Heathen put *pauſicape*, an Engine upon the beaſts mouthes, that they might not eate when they were treading out the corne: ὡς πάυεσθαι τ̃ κοτ̃ς. So *Prov.* 3. *Arare mendacium.* So *Syrac.* 7.13. *Ne exares mendacium.* Of this husbandry *Iob* ſpeakes, *Iob* 4.8. *They plow iniquity, ſowe wickedneſſe, and reape the ſame.*

From the Silver Smith.

Ier. 6. *The bellowes are burnt, the lead is conſumed by the fire, the melter melteth in vaine, for the droſſe cannot be taken away.* The Silver-Smith when hee would melt his Silver, he puts the Lead with it, the Lead conſumes, but not the Silver. The Lead are the bad Iſraelites, who conſume by the preaching of the word: but thoſe who would ſeeme the true Iſraelites, are like the Silver, continuing in their ſinnes: they melt not by the preaching of the word, The Latine call this, *replumbare argentum, to leaden the ſilver.*

From the Fuller.

Pſal. 15. * *Waſh me,* play the Fuller upon me.

* *Kibbſieni. Cobes,* a Fuller.

From embroydered tapeſtry.

Pſal. 139.15. *How wonderfully haſt thou made me, below in my mothers wombe; Thou haſt* * *faſhioned me like a cunning peece of Arras-worke,* or Tapeſtry; wherein God hath ſhowne his great cunning, drawing as it were divers draughts in the body of man, his arteries, ſinewes, muſcles, veynes.

* *Rukmati.*

From ſayling.

1 *Tim.* 1.19. *Shipwracke of faith.* Faith is the pretious ware carried in a good conſcience, which we loſe if wee take not heed to the ſhip.

From Phyſicke.

1. διαιτικὴ preſcribing a dyet, 1 *Tim.* 6.4. *they are ſicke about queſtions*, then he ſubjoynes, *cure them by wholeſome doctrine.*

2. φαρμακευτικὴ, by preſcribing of Phyſicke, either ſimple or compound. Simple, *Eſay* 1. *Non emollitur oleo:* This was the uſe of the Balme of Gilead Compos'd, *Rev.* 3. 16. as *Collyrium, Anoint thine eyes with eye-ſalve.*

3. χειρουργικὴ, by ſetting of bones, *Gal.* 6. καταρτίζειν, *in binding up the wound, Ezech.* 34. *Confractum non obligârunt. Eſay* 1. *non compreſſa neque ligata:* ſo cutting off the Gangren, 2 *Tim.* 2.17. ſo, *mortifying the old man, Col.* 3.5. from the mortifying of the dead fleſh before the member be cut off; ſo 1 *Tim.* 4.2. cauterizing, *ſeared with a hot iron.*

From Ceremoniall things. III.

To cut the word of God aright, 2 *Tim.* 2.15. A ſpeech borrowed from the cutting up of the ſacrifice, in which there was a great skill required; the liver was left hanging upon the right ſide; the heart and the lungs upon the channell bone, the milt upon the left ſide, and the kidneyes upon the rumpe: ſo there is a great skill requiſite in cutting of the Word of God, to give every one their owne Portion. *Illuſt.* ὀρθοτομεῖν.

Let his iniquity returne upon his owne head, Pſal. 7.17. when the Beaſt was killed, the Offerer laid his hands upon the head of the Beaſt, and he ſaid, *Let this Beaſt beare the guilt of all my ſinnes*; ſo *David* his meaning is, that the wicked ſhall beare the guilt of their owne ſinnes, and be killed for them: ſo the Egyptians cut off the head of the Sacrifice, and with Imprecations caſt it into the River *Nilus*, wiſhing all the evill to fall upon that head, which ſhould have fallen upon the Offerer. *Illuſt.* *Alexander, ab Alexandro.*

And the ſoules of thoſe who were ſlaine for the Word of God, lying under the Altar, crying, Rev. 6.9. The blood of the Sacrifice was poured to the bottome of the Altar, *Lev.* 4 and *Illuſt.*

and from thence cryed upward as it were; ſo, the ſoules of thoſe who were killed for the truth, cryed under the Altar for vengeance to God.

Turne his Sacrifice into aſhes, *Pſa.*20. when the Lord approved a Sacrifice, he Sent fire from Heaven & burnt it.

*Let my Prayer aſcend as an evening Incenſe Pſal.*141 2. So, *Let me not aſcend with the wicked: Pſal.*102.24. a Compariſon taken from the ſmoake of the Sacrifice, which when it aſcended, ſcattered abroad; ſo the ſoules of the wicked when they dye, are not gathered into the *bundle of life*, but are ſcattered before the Lord.

Waſh me with Hyſſop, *Pſa.*51.9. a Compariſon taken from the purging of the Leper, which was the laſt Purgation, *Lev.*14.4. *David*, in token of full remiſſion prayes thus:

IIII. *Aſaph*, A Fundling.

From things morall.

*Pſal.*27.10. *Thou gathereſt me up like a foundling who is caſt out to periſh*: this is proper to all the children of God, who are adopted in Chriſt.

To dandle, *Eſay* 66.12. *Ye ſhall ſucke the glory of the Gentiles, and ſhall be delighted upon their knees*: where he alludes to the cuſtome of mothers, who dandle their children upon their knees.

V.

From things politicall.

I am the ſonne of thy handmaid, *Pſal.*116.16. a Compariſon taken from thoſe who were children of *verna domus*, borne in the houſe: ſo *David* was borne in the Church; he was *verna Eccleſiæ filius*.

2 *King.*2.9. *Let the double of the Spirit of Elias come upon me*: that is, as the eldeſt ſonnes get double Portions: ſo I being the eldeſt Son of the Prophet; let mee have twice ſo much of his gifts as any of the reſt.

Canon.

We muſt marke wherein the nature of the Compariſon holds: ſometimes it holds *in genere*: but not *in ſpecie*.

* ὡς αὐτοὶ.

The Angels ſinned * *as they*: *Iude* 7. He ſpake before of the ſinne of the *Sodomites*; how did the Angels ſinne as they?

they? *Peccârunt simili genere, sed non specie*; *they sinned in the same kinde, but not after the same manner.*

We must marke in what *species* the comparison holds: *The deafe Adder stoppeth her eare*, Psal. 58. What sort of Adder is this? *Canon.* *Aspis.*

Dan is like a Serpent biting the Horse-heele, Gen. 49. 17. What sort of Serpent is this that bites the Horse-heeles? *Coluber.*

Our dayes passe as the ships of desire, Iob 9. 26. There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes. *A Ship of desire* then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey.

The Comparison is sometimes in the smell, but not in the colour. *Canon.*

Thy lips are like the Lilly, Cant. 5. If the Comparison be not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet*, Cant. 4. 5. Now to make them white as the Lilly were impertinent, therefore the Comparison is *in odore*, as before it was *in colore.*

Rev. 1. 15. *And his feet were like fine Incense*, χαλκολίβανον: χάλκον, signifies here *masculum* or *forte thus*: λίβανον signifies here, *thus*, *Incense*, because the Incense grew upon *Libanus*, The comparison is here in the smell, and not in the sight.

Numb. 22. 10. *And she was leprous like the snow.* Marke wherein the Comparison stands: She was white in leprosie as the snow: The snow is not leprous, therefore the comparison stands in the colour.

In every Comparison there must be some Dissimilitude. *Canon.*

Analoga sunt τὰ ἀνάλογα *sed non* ταὐτα: *Proportions are alike, but not the same*, Christs body is not divided in parts, as *Illust.*

as the Bread; therefore there is no Analogie betwixt Christ crucified, and the Bread; It followes not; for similitudes disagree in some things.

* *Augus.* Similitudes are not to be taken from things altogether different: as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten Commandements: so those who make the comparison betwixt the seventy Disciples, and the seventy Palme trees; the twelve Fountaines, and the twelve Apostles: here the comparison is farre sought.

Canon. The Comparison must agree in the maine point, else it is not a comparison: it was a very unfit comparison of the Iewes, who said, *Ezech.* 18.3. *The Fathers eate sowre Grapes, and the Childrens teeth are set on edge*: as though the Children were punished onely for their Fathers sinnes, and not for their owne also: so it was not a pertinent Comparison of *Bias* the Philosopher, who said, when the gods punished the Grand-child, for the Grand-fathers sinnes; it was all one, as if the Doctor gave the Grand-childe a drinke for the stone, which the Grand-father was troubled with: this Comparison was impertinent. But let us make the Comparison thus: The Father is a Leper and the Sonne also; the Doctor gives not onely a drinke to the Sonne for the Fathers disease; but for that which hee hath also from his Father.

Canon. Comparisons must not be wrested further than the scope of the Comparison requires.

As the body is without the soule, so is faith without works: Iam. 2.26. here the Papists gather, as the soule is the forme of the body, and animates it; so are workes the forme of faith, which animate faith: but the Comparison is wrested here; for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead; so faith is knowne not to bee

dead

dead by workes: *Hac perfectio, non eſt per informationem, ſed declarationem: This perfection is not by information, but by declaration.*

The ſoule is taken here for the breathing of the ſoule; as *Eſay* 3. Gentlewomens Maskes are called *Domus animæ*, that is, *the houſe of the ſoule.*

The Church is the Pillar of truth, 1 *Tim.* 3. 15. the Papiſts make the Compariſon here; as the Pillar upholds the Houſe, ſo is all truth grounded upon the Church: but the Compariſon is wreſted here: for it is the Pillar of truth, (like a Pillar that we uſe to hang out things upon) ſo the Church holds out the truth; but the truth of the Goſpell is not grounded upon it.

When the holy Ghoſt borrowes compariſons from bad things, he approves them not. *Canon.*

We commend not *Oreſtes* for killing of his Mother, nor *Medea* for murthering of her children; but we commend the Painter who can lively paint them: the grunting of a Sow is an ill-favoured noyſe, yet we commend him who can skilfully imitate it: ſo in a Compariſon, it is the imitation only that is reſpected, and not the thing it ſelfe.

As the Charmer charmeth, *Pſal.* 55. Here *David* of purpoſe chooſeth the very words which are forbidden in the Law: *Chober*, ſignifies *conjoyning* or conſociation, the Chaldy name *Rakan* is murmuring. So, from a theefe, *Rev.* 16. 15. from the unrighteous Iudge, *Luk.* 18. from the unjuſt Steward, *Luk.* 16.

If thou wouldſt praiſe a thing, take the Compariſon from ſtately things, as in the *Canticles*.

If you would diſpraiſe, take your Compariſon from baſe things, 1 *Theſ.* 3. 3. *Nemo commoveatur*, σαίνεσθαι, from a fawning dogge, who moves his taile to and fro.

The note of ſimilitude (*as*) ſignifieth, firſt, the likeneſſe of a thing, but not the truth, *Hee ſhall come as a* *Nota.* ב

theefe

theeſe in the night: ſecondly, the truth, but not the likeneſſe, *Wee ſaw him as the onely begotten Sonne of God*: *Ioh.*1. *Epheſ* 5.8. *That yee may be as the children of light* (that is) *verily the children of light*, *Hoſ.*4.3. *This people are like thoſe who contend with the Prieſt*: (that is) they verily contend with the Prieſt. Thirdly, the quality, but not the equality, *Love your neighbour as your ſelfe*, *Rom.* 13.18. So *Luke* 6.36. *Bee you mercifull as your heavenly Father is mercifull*. So, *Luke* 11.4. *Forgive us our ſinnes, as wee forgive*: Fourthly, both the likeneſſe and the truth *Heb.*2.17. *Wherefore in all things it behoved him to be like unto his brethren.*

God taught his Church by Parables.

Canon. A Parable conſiſts in one of foure things.

1. The firſt is φύσεως, when the nature of the thing maketh the Compariſon; as in the Parable of the *ſeed*, the variety of increaſe of the word.

2. The ſecond is διαθέσεως, the diſpoſition is onely marked, as hee compares himſelfe to *Children piping in the market*; to expreſſe the comfortable meanes hee uſes to winne ſoules.

3. The third is παθῆς, Paſſion, 1 *Theſ.*5.2,3. *He ſhall come as a theefe in the night*: So, *Like a woman in travell.*

4. The fourth is πράξεως, when the action is onely regarded without any other circumſtance, *Luk.*16.6. *He made him friends of his maſters money*: ſo ſhould wee by giving of our goods to the poore; he commends not the fact here, but *ſolertiam*, the diligentneſſe.

CHAP. III.
Of the Application of Doctrine.

Canon. APplication of Doctrine, ſtands either in rebuke, or conſolation to a ſinner; under which two, all other Doctrines or inſtructions are included.

Of

Of Rebuke.

Rebuke the first part of Application, applying the word against the sinne of the sinner. The Spirit of God is πολυποίκιλος, and hath diversitie of gifts: yee see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cananites*; the gift of thundring must come first, and then comes the gift of consolation.

Boanerges. Barnabas. Zelotes.

There are three sorts of sinners, who are to be reproved: the simple sinner, the relapsed sinner, the craftie sinner; but the malicious sinner is not to bee reproved.

Canon.

1. *The simple sinner.*

The simple sinner: he is called *Pothe, simplex, Pro.*20.19. such a one was the young man, whom the whore inticed and led like an Oxe to the shambles, he is called *simplex columba, Hosea* 7. *Ier.*12.5. wanting the prudence of the Serpent: upon such fooles they cast a net before them.

These simple sinners are to bee pitied, and the reproofe against such would not bee so sharpe, *Gal.*6.1. the Apostle *Paul* willeth us καταρτίζειν, *to binde up*: it is a speech borrowed from Chirurgians, who with a kinde of sleight and cunning put the bone in its owne place againe.

פותה *Simplex.*

The King of *Egypts* daughter had an Impostume in her Pap, shee could suffer no Chirurgian to touch it; one takes a water-Spunge, and demands of her whether or not shee could suffer the water-Spunge to touch her Pap? In the meane time, hee hath secretly a Penknife inclosed with it, and with that openeth the corruption. Physitians give Pills rolled up in sugar, that the Patient may the more easily swallow them.

Canon.

שני Relapsus.
II.

2. *The relapsed sinner.*

The relapsed sinner is in a more dangerous estate than the simple sinner; and therefore must bee otherwise handled.

This sin in the Scripture is called *Shani*, Κόκκον, twice dyed, a Scarlet; *Esay* 1.18. this sin is hardly washed out, like a *recidivatio* in Feavers which is most dangerous.

Here wee must take heed of *Novatus* his errour, who held, that there was no pardon for relapsed sinners: *Constantine* said well to a *Novatian* Bishop, *Tolle scalas Ætij, & solus Cœlum intrabis, Take away the ladders of Ætius, and thou onely shalt enter into Heaven*: meaning of repentance to relapsed sinners.

To such sinners the reproofe is to be increased.

Calvin.

When the Iewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make yee the house of God a house of Merchandise? Ioh.*2.16. But the second time when they fell into that sinne, he sayes, *Why make ye the house of God a den of theeves? Mat.*21.13.

3. *The craftie sinner.*

Canon.
Astutus.
III.

The craftie sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

1.
Negat.

Sometimes he denies the sinne, *Pro.*30.20. *Shee wipes her mouth, and saith shee did it not.*

Celat.

Sometimes the craftie sinner hides the sinne: *Iosephs* Brethren dipt his Coat in the blood, and said, *A wilde Beast devoured him.*

The Iewes (*Ier.*22.14.) tooke out of the house of God the Sielings, and Sieled their owne houses with it, and that it might not bee knowne, they painted it over with Vermillion.

The Iewes give an example of *Sauls* hiding his sinne, in numbring the people, 1 *Sam.*14.34. Hee called them **Battilahim*, but *Targum* hath it (*in agnis Pascatis*) *Lambs* for

* This is not taken here for a proper name

for the Passeover: for they thought it was not lawfull to number the people, and to eschew this they caused every man to bring a Lambe, and so they counted the Lambs, and so knew how many were of the people. As the Romans circumven'd that Statute; when they were forbidden to carry wooll out of *Tarentum*; they would not carry wooll, but they carried sheepe: so they when they were forbidden to number the people, yet they would number the Lambes.

because it hath ה before it, *Battilabem pro Behattilabim*, which proper names have not.

To discover the craftie sinner, evidences would bee brought in against him; as *Tamar to Iudah, whose Signet is this? Gen.*38.25. So *Samuel* to *Saul, What meanes the bleating of those Ewes?* So the Prophet *Esay* 65.4. *The broth of the Swines-flesh is found in your Vessels*: therefore a great probabilitie that yee have eaten Swines-flesh.

1 Sam.15.14.

Sometimes the craftie sinner extenuates the sinne. III.

I cast it in the fire (sayes *Aaron*) *and of this came the Calfe*: *Exod.*32.25. it was little hand that I had in the matter. *Extenuatio.*

Exaggeration of the same is contrary to this. IIII.

Moses Exaggerateth *Aarons* sinne, that hee made the people naked, *Exod.*32.25. So *Dan.*9.5. *Exaggeratio.*

By this example, you may exaggerate the guilt of Christs blood in his Sacrament, in those that receive it unworthily. The Iewes when they murthered *Zachary*, *Luk.*11.51. first they murthered a Prophet: secondly, a Priest, (for he was a Priest also:) thirdly, upon the Sabbath: fourthly, in the Temple: fiftly, at the Altar (which was the place of Refuge:) lastly, where there was no dust to cover the blood; (for when they shed blood, they were to cover it in the ground.) But thou when thou receivest it unworthily, art guiltie of this blood: First, thou art guiltie of the blood of that great Prophet Christ: secondly, of that great high Priest: thirdly, upon the Sabbath thou killest him: fourthly, upon the day of expiation: fiftly, in the Temple: sixtly, at the Altar,

which is the place of refuge to poore sinners) the holy Table: Lastly, where there is no meanes to cover the blood.

2. So, the exaggeration of *Salomons* sinne. 1. Hee committed this sinne when he came to maturitie of age, and had passed his young yeares in holinesse. 2. When hee had beene now indued with divine and humane knowledge by his Parents, *Prov.*30. 3. When hee had given most excellent Precepts of manners. 4. When hee had built the Temple to the worship of God. 5. Being a Prophet.

3. So the exaggeration of the sinne of Ierusalem, compared with Sodome. 1. If there had beene five righteous in Sodome, the Lord would not have destroyed it; but there were moe righteous in Ierusalem than five when it was destroyed. 1. *Ieremy* 2. His Scribe *Baruch*. 3. *Ebed-melech* the Blackmore. 4. The *Rechabites*: therefore the sinne of Ierusalem must bee greater than the sinne of Sodome.

4. *Transferr.* Sometimes the craftie sinner transferres the sinne on another.

Adam cast over the sinne upon God himselfe, *The woman which thou gavest me*, *Gen.*3.12. As if he should say; If thou Lord hadst done thy part to me, I had not fallen in this snare.

When *Iudas* brought backe againe the thirtie peeces of silver, and cast them downe at the feet of the Scribes; they say, *What is that to us? See thou to it*, *Matth.*27.4. they cast over all the blame upon *Iudas*.

Contrary to this is *retortion*; the throwing backe the sinne upon the sinner himselfe. When *Ahab* challenged *Elias*, that he *troubled Israel*, he turned the blame back upon himselfe, that it was *hee and his Fathers house that troubled Israel*. So *Numb.*16.3. *Yee take too much upon you, yee Moses and Aaron*: but *Moses*, vers.7. returnes the

the blame upon themselves, *Yee take too much upon you, yee sonnes of Levi.*

The craftie sinner shifts from one shift to another.

6. Tergiversatur. κρυφύγετον.

When *Moses* bad *Pharaoh, Let the people goe*, *Exod.*6. how many tergiversations used he: first, that they should Sacrifice in Egypt, *Exod.*8.8. *Moses* answers to that, *That were abomination to the* Egyptians, *Exod.*8.26. Secondly, That *They should goe, but not farre off. Exo.*8.28. *Moses* answers; *They must goe three dayes journey into the Wildernesse*, *Exod.*8.27. Thirdly, they should goe, *but not their young ones*, *Exo.*10.10. *Moses* answers, *They must all goe*, *Exod.*10.19. Fourthly, they should goe, *But leave their Cattell behinde them*, *Exod.*10.24. *Moses* answereth, *Not a hoofe will wee leave behind us*, *Exod.*10.26.

For the crooked and shifting sinners, rebuke them with that speech of *David*, *Psalme* 18.26. *With the gracious Saint*, thou wilt shew thy selfe gracious: *with the perfect man*, thou wilt shew thy selfe perfect: and *with the froward*, thou wilt shew thy selfe froward. The *Chaldie* Paraphrast applyeth the gracious Saint to *Abraham*, the perfect man to *Isaac*, the pure to *Iacob*, and the froward to *Pharaoh*. Wilt thou use crooked and indirect shifts in thy sinnes? The Lord will deale as forwardly with thee.

Targ. Babylon.

Spirituall wisdome is to bee used in reclaiming them backe from their sinne againe.

Canon.

In reproving such, following Christs rule: first, tell them privately; if they will not heare, then take two or three witnesses; if yet they mend not, then publike admonition comes; and if that doe not the turne, then publike and particular application by name. See how Christ called *Herod* a Fox. The Lot when it was directed against *Achan*, first it fell upon the Tribe: secondly, it fell upon the Family: thirdly, upon the household;

and laſtly, upon the perſon of *Achan*; hee hid his ſinne ever till it lighted upon him. The craftie ſinner is not moved, when the threatning is given out generally againſt the Nation; neither when it is given out againſt the Citie where he dwels, nor when it comes to his familie; till in particular it come to his perſon; and till it be ſaid to him, *Thou art the man.* Sinne is a ſhameleſſe thing, yee may ſpit ſeven times in the face of it before it bluſh.

For theſe publike ſinnes, publike rebuke, *Hoſea 7. Caſtigabo eos juxta auditum cœtus ipſorum:* That is, *As the Prophets have publikely threatned them in their meetings, ſo will I puniſh them.*

Canon. The reproofe muſt be given in love.

Conf. *The rebukes of thoſe who rebuked thee, lighted upon me, Pſal. 69.7.* The Apoſtle when hee exhorts us to beare one with anothers infirmitie, he brings the teſtimony of *David, Rom. 15.3.* When *David* ſpeakes thoſe words, he is *pars læſa, the partie hurt:* The Apoſtle when he brings in Chriſt there, he is *pars offendens, the partie offending,* carrying our ſins upon him. When we ſee a man offending God, we ſhould be angry, as though it were done againſt our ſelves. Firſt, this will breed zeale in us, and make us zealous againſt the ſinne. Secondly when wee ſee others offend, we ſhould remember that we may be over-taken with the ſelfe-ſame ſinne, and then it will breed compaſſion in us. This will temper the reprover, and it will make, *Vt ignis zeli ardeat oleo miſericordiæ; that the fire of zeale may burne with the oyle of mercy.* Rebuke not in anger, for then *Satan would but caſt out Satan, Marke 3.23.*

Canon. The reproofe muſt not bee kept backe for ſiniſtrous reſpect of perſons.

Illuſt. 1. For covetouſneſſe. *Ezech. 13.19. For hand-fulls of Barley, and peeces of Bread:* this the Prophet calls *dawbing.*

dawbing. Gregory fitly expreſſes the * Compariſon: for when a man dwells in a ruinous houſe, the Maſon comes and plaſters it over, making him beleeve that all is well; then the houſe falls and ſmothers him: ſo ſuch flatterers emplaiſter over matters till the wrath of God fall. * *Gregor. Nazian.*

So the reproofe is not to bee kept backe for feare, *Ezech.3.9. Feare not their faces, Revel.21.8. Without ſhall be the fearefull.* Such fearefull who feare men more than God. *Canon.*

In rebuking thou ſhalt rebuke them, thou ſhalt not beare his ſinne for him, Lev.17.19. gnalau. So *Pſal.44. We are killed for thy cauſe, gnalai*, If thou rebuke him not, thou ſhalt beare his ſinne, or, ſuffer not his ſinne to be upon him: wee are commanded *Not to ſuffer the beaſt to lye under the burthen.*

IIII. *The ungodly or malitious ſinner.* IIII.

The laſt ſort of ſinners are *reſchagnim, impij peccatores.* *Impius.*

Malitious dogges are not to be reproved, *Iude* 15. *Canon.*

Caſt not pearles before ſwine, Math.7.6. Dogs will turne againe and rent thee. *Canon.*

Wee have a notable example in *Elias*, who would not goe to *Iehoram* to reprove him, but left a Letter to bee ſent unto him after he was dead, 2 *Chro.21.12.*

There is a ſinne, 1. which is *vitium ſæculi*, the ſinne of the age. 2. There is a ſinne, which is *vitium gentis*, the ſinne of the Nation. 3. There is a ſinne, which is *vitium vocationis*, the ſinne of the office. 4. There is a ſinne, which is *vitium perſonæ*, the ſinne of the perſon.

Vitium ſæculi, when the whole age is corrupted with a ſinne: ſuch was the ſinne of *Polygamie* in the dayes of the Fathers: becauſe this ſinne was generally in all, yee ſhall finde it ſeldome reproved by the Prophets. *In publico peccato parcatur publico*; In a publike

Iosuah 5.

sinne, there is a publike passing over: As *Iosuah* did, not cutting off the Israelites, who were not circumcised in the wildernesse. So, 2 *Kings* 10.20. *He destroyed not the Priests who sacrificed to the Idols.* In the time of publike defection, the *Romans* in their publike mutinies, *Solebant decimare exercitum*, were wont to tythe the Armie.

II.

Vitium gentis, is when a Country is much given to sinne, but not universally.

Arabs & latro permutantur.

Thou laiest like an Arabian by the high way, Ier. 3.2. That is, like a *theefe*; because the *Arabians* usually robb'd by the high way.

There shall not come a Canaanite in the house of God: Zac. 14. that is, a *cozener*, because they usually deceived.

Hee sent for the Chaldeans, Dan. 2.2. That is, for the *Sooth-sayers*, because the *Chaldeans* were Sooth-sayers commonly.

Cretenses mendaces, The Cretians are alwayes lyers, Titus 1.12.

The *Phœnicians* living in pleasure: from the Syriack word *phanack*, as ye would say τρυφήσω, *delicati, daintie*, because they used to live daintily So the *Saracens*, from *Sarack, excurrere*, to runne abroad, because they lived upon robbery usually.

The sinne which is most usuall in the Countrey, the Preacher must marke it, and set himselfe against it. *Pro.* 14.34. *Sinne is the disgrace of a Nation.* Stiffenecked-nesse and hypocrisie were the usuall sinnes of the *Iewes, Deut.* 9.6. therefore the Prophets often reprove this sinne. So Christ reproves *Corazin* and *Bethsaida, Mat.* 11.21. for contempt of the Gospel.

III.

Vitium vocationis, is that sinne, which followes ones calling.

Rachab, a *Tavernour, Ios.* 2.1. *Iam.* 2.25. calls her a *harlot*, because usually they who are Tavernours are such.

For

For the amending of this, if it be ſimply a ſinne, this Trade or any other is to bee refuſed: and if it cannot be practiſed well without ſinne, it is to be left.

The laſt is *vitium perſonæ*, when a particular man is given to ſuch a ſinne. IIII.

Here the reproofe ſhould ariſe, according to the nature of the ſinne, ſpoken of before.

CHAP. VI.

Of Conſolation.

THE ſecond part of the Application of Doctrine, is Conſolation, in which firſt wee muſt underſtand, that a Chriſtian man is either conſidered, as one fighting, or foyled. *Canon.*

The comfort that a true Chriſtian hath, in his fight againſt ſinne.

AS he is conſidered fighting, his greateſt tentation is derelict̃ion, that he is left of God. *Canon.* The firſt eſtate of a Chriſtian in his fight againſt ſin.

This is the Conſolation, that God can never leave him. For the better underſtanding of this, marke that firſt, in Chriſt there are three Conjunctions; Firſt betwixt his Godhead & manhood, that was a divine conjunction. The ſecond, betwixt the ſoule and body, that was a naturall conjunction. The third, betwixt his ſoule and grace, that was a ſpirituall conjunction. Marke how the divine conjunction excels the naturall conjunction; ſo doth the ſpirituall excell the naturall. 1.

1. Chriſts Godhead and his manhood could never be ſeparated; for when his manhood was in the grave, it was the body of God; otherwiſe at the Reſurrection, there

there had beene a new incarnation. 2. Christs soule and grace could never be separate, onely Christs soule and body were separate by death, therefore grace and the soule can never separate againe. If the first linke of a Chaine hold, then the rest are sure: Christs Godhead and his manhood cannot be separated; neither can his soule and grace: so neither can the soule of the childe of God and grace.

Secondly, that Christ was both *viator* and *comprehensor*: if Christ as *viator* spake as though he were left of God his Father, these words, *My God, my God, why hast thou forsaken me?* what marvaile if a poore Christian be brought to this estate.

III. Thirdly, his comfort is, that he cannot be left: first,
1. in respect of God the Father. for *whom he loves he loves to the end, Ioh.*13.1. there is no shadow of change with him.
2. Secondly, in respect of the strait conjunction betwixt Christ and his members, that it cannot be separated-
κολλώμενος. gaine, *1 Cor.*6.17. *agglutinatur Christo, is glewed to Christ.* From this comes his daily intercession for us, as he sayes himselfe, *I have prayed for thee Peter, that thy faith should not faile, Luk.*22.32. the third is in respect of the holy
3. Spirit, who is called *Arrhabo, the earnest penny of our salvation, Eph.*1.14. He is not called the pledge of our salvation: for a pledge may be taken up againe; but hee is called the *earnest-penny*, which is a part of the bargaine, which cannot be taken up againe.

Obiect. But the Christian in his desertion feeles not the comfort?

Answ. There is in the Saints *certitudo evidentiæ*, and *certitudo adhærentiæ*. The Saints in their greatest extremity, they have *certitudinem adhærentiæ*, although they have not *certitudinem evidentiæ*. *Iob* sayes, *Chap.*13.15. *Although thou shouldst kill me, yet will I trust in thee, Psal.*130. *Out of the deepes I have called upon thee.* In this case he must do

as

as *Pherecides* the *Athenian* did, who held the ſhip on the ſhore with his hands, and one of them being cut off, hee held with the other, and both being cut off, hee held with his teeth: ſo ſhould a true Chriſtian doe in the time of his greateſt dereliction.

But how ſhall we know in this temptation, that ever he loved God? *Object.*

There is *ordo συνθέτικος*, from the firſt to the laſt; and *ordo ἀναλύτικος*, from the laſt to the firſt: that is, from the generall knowledge of things to the particular, & from the particular to the generall. The Chriſtian in this caſe muſt follow this *ordo ἀναλύτικος*: if hee have but this teſtimony, that he may cleave to in his deſertion, that he hath loved the Saints of God, becauſe they were the Saints of God, and for no other cauſe; and received them in the name of the Saints, it is a ſure note that hee loves God, *and is paſſed from death to life*, 1 *Iohn* 3.14. Chriſt at the latter day will keepe this order (*when I was hungry, yee fed me, &c. Matth.*25.35. becauſe this is the moſt ſenſible note, to goe from particulars to a generall. *Anſw.*

Canon.

The ſecond degree of an exerciſed Chriſtian is, when he is in the skirmiſh, *in ancipiti pugna*, as *Paul* was, when he ſayes, *Rom.*7.*O wretch that I am; who ſhall deliver me out of this body of ſinne?* The ſecond eſtate of a Chriſtian in his fight againſt ſin. II.

The conſolation is, firſt in propounding Chriſt his example: there was a fight betwixt Chriſt his *velleitas* and *voluntas*; as there is in thy ſelfe betwixt ſinne and grace.

The conſolation is, ſecondly, that in Chriſt there was ſuch a fight, to ſanctifie thy combat, and to purchaſe the victory to thee.

Chriſt in this combat, firſt, he is βραβεύτης, *moderator certaminis*, *Marſhall of the Campe*. When the Iſraelite and the Egyptian fought together, which of them favoured I.

red Moyses? Killed hee not the Egyptian, and saved the Israelite? So, will not Christ favour grace, and kill sinne?

2. Hee is συμμαχὸς, hee enters into the lists with thee; he is not only ὁμοιοπαθὴς, who hath suffered the like things; but he is συμπαθὴς also, who hath compassion with thee in the selfe-same combat. 3. Hee is not onely συμπαθὴς, but also μὴ πρωπαθὴς, who knowes our weaknes: and how much wee are able to doe in the fight, and then comes hee in and helpes as a good second: *Compatitur nobis Christus, ratione charitatis, & ratione justitiæ: Christ suffers with us, by reason of his love, and by reason of his justice; Ratione charitatis*, as when hee saw the people hungry in the wildernesse, he had compassion upon them; so, when hee wept over Ierusalem. But *ratione justitiæ*, when as he is our cautioner, hee satisfies for us; and as our second, hee is bound by the law of armes, to fight with us and for us.

3. He is νικηφόρος, therefore in him wee are more than Conquerours: hee will not suffer Satan καταβραβεύειν, *Coloss.* 3. 15. *Præripere nobis palmam, To take the palme out of our hands.*

Canon. The conflict of the Saints of God is in the right subject, in the right manner, and to a happy end.

Cauon. In the right subject, grace and sinne are mingled through other, in all the faculties of the soule: for

I. there is not a faculty, but it hath grace in it as well as sinne, *Hos.* 7. 8. describing *Ephraim*, sayes, that he is *like a Cake bak't upon the one side, and raw upon the other.* This is not that Christian combat; if it were *Christiana lucta, a Christian wrastling*, then there would be some part raw, and some part bak't, on every side. When *Medea* said, *Video meliora, & deteriora sequor: I see the right, but follow the wrong*; it was not *lucta Christiana*, but *ethica*: it was not betwixt the will, and the will; but betwixt the understanding, and the will. The will

was

was wholly the Devils here, although there was ſome glance of light in the underſtanding: but in the regenerate, there is no faculty that God hath not put ſome grace into.

If ſome inferiour part bee good, and the reſt bad, a man takes not the denomination from that: as a blackmoore is not called white, becauſe his teeth are white; ſo a bad man, having ſome good parts, hee cannot for this be called good. Of two ſuperiour parts of man, if the liver be good and the heart bad, hee is not called for this a ſound man; but if there bee ſome ſoundneſſe in both theſe parts, and ſome blemiſh; yet hee takes the denomination from the better part. If the inferiour bee bad, and the ſuperiour good, he takes the denomination from the good part. If a Target be blacke upon the one ſide, and white upon the other, the Target is neither called blacke nor white: ſo, *This people drawes neere to mee with their lips, but their hearts are farre from mee:* here the people are eſteemed lukewarme. 1. 2. 3. 4.

To apply us unto a Chriſtian that is in combate; wee muſt marke, that in the regenerate, (becauſe both in the will and underſtanding there is grace and ſinne,) they take the denomination from the beſt part: grace is not onely in the inferiour, but alſo in the ſuperiour part; not onely in the one part, but alſo in the other; although there be more ſinne than grace, hee takes the denomination from the beſt part. There is much water and little wine mixed in a glaſſe, yet it is called a glaſſe of wine: ſo, of a Chriſtian; if there bee many bad parts in him, and one good, hee hath the denomination from the beſt part; to wit, that hee is a good Chriſtian.

The conflict is in the right manner in the Saints of God. *Canon.*

Sinne

2. Sinne is not in them, *in extensis gradibus:* 1. Some sins are in the will, but not from the will, as originall sinne. 2. Some sinnes are in the will, and from the will, as the sinnes of the unregenerate. 3. Some sinnes are partly from the will, and partly against the will, as the sinnes of the regenerate. The thing which wee doe, is either ἑκον, ἄκον, vel ϑ ἑκ ἄκον: *Sponte, willingly: invitus, against our will: non sponte, not willingly. Non sponte*, are those mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

Comfort. The consolation of the Childe of God is this; that he sinnes not with full desire, because grace hinders the will not to give full consent; the wicked hath nothing to restraine his desire, therefore he sinnes with full consent and greedinesse.

1. The childe of God and the wicked goe thus farre in sinne together. First there is *aversio*, a turning away from God. 2. There is *inspectio*, a baite. 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God and the wicked part; for the childe of GOD gives never the full consent. 5. The wicked goes forward in the fact. 6 In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but not after the same manner. A woman who beares her childe in the seventh moneth, and shee who beares her childe in the ninth moneth, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the sinnes of the children of God get never the full growth; but the sinnes

sinnes of the wicked get the full consent and growth.

II. Marke in a sinner the sundry degrees how sinne is perfected: 1. *Aggreditur peccatum, sed non ingreditur: It comes forward, but it enters not, Math.* 4. as it set upon Christ but it enters not in. 2. *Ingreditur, sed non progreditur; It enters in, but goes not forward,* as in *Paul, Rom.* 7. 3. *Aggreditur, ingreditur, & progreditur; It comes to, it enters in, and it goes forward*; as in *David* when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur, & perficitur: It comes to it, enters in it, goes forward, and is perfected*; as in *Iudas*.

III. Our Lord, when the tentation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the baite, leapes to it, nibles at it, but falls backe againe: but the wicked are like the fish which leapes at the bait, and are hanged upon the hooke.

3. Lastly, in the happy issue that the childe of God hath in his sinning; his sinne decreasing, and grace increasing.

Hee is not like darkenesse at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare unto the midst of the day. That God who made light to shine out of darkenesse, makes light to shine peece and peece out of their darke hearts. In this combat although they say with *Rebekka, Gen.* 25. 22, 23. *It had bin better for me, that I had never conceived*; they shall get an happy answer, *The elder shall serve the younger*; sinne shall serve grace. Vnder the Law, *Deut.* 22. if violence had bin offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, she was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul, O wretched man that I am, who*

shall

ſhall deliver me, Rom.7. It is a ſure note, that they ſhall not dye but live.

Canon. The third eſtate of a Chriſtian in his fight againſt ſin.

The third eſtate of the Chriſtian is, when hee is in purſuit of the enemie, then the ſickneſſe is in the declination.

Comfort.

Here Chriſts death, and lying in the grave is thy comfort, who will purſue the enemies, and bring them forth, as *Ioſuah* did, and the true Iſraelites may ſet their feet upon their neckes; to the which *Paul* alludes, when hee ſayes, *Rom.16. The God of peace tread Satan under your feet.*

In this purſuit, thou muſt take heed that thou be not too remiſſe: ſuſpect this *Parthian*, for when he is flying, then he is moſt dangerous, and can doe hurt enough; Thou muſt not doe as *Ioaſh* the King of Iſrael did, 2 *King.13.* to ſmite the ground but three times, but ſmite it ſeven times, that there may be a full victory gotten. 2 *Sam.18. David* would have had *Abſalon* ſpared in the chaſe; but ſpare not ſinne, purſue it till the Sunne ſet, as *Ioſuah* did the *Canaanites, Ioſ.12.*

Canon. The fourth eſtate of a Chriſtian in his fight againſt ſin.

The fourth eſtate of a Chriſtian is, when he is not in the hot skirmiſh againſt ſinne, but hath overcome it: Grace is not excluded now, nor drawne from his ſtanding, but hath the commandement in the ſoule; yet hee feeles ſome wants, and complaines ſtill of his defects.

Comfort. 1.

Conſolation.1. What canſt thou object againſt thy ſelfe, which Chriſt in part objected not to his Diſciples? Complaineſt thou of hardneſſe of heart? So did he object that to ſome of them, *Mark.4.40.* There is great hope, becauſe thou feeleſt it, thou ſhalt be cured of it. In Hectique fevers, 1. the diſeaſe at the firſt is hardly knowne, but ſoone cured. 2. It is eaſily knowne, but hardly cured. 3. It is eaſily knowne, but never cured. So hardneſſe of heart at the firſt is hardly knowne, and

if it be knowne it is ſoone cured. Secondly, if thou complaine of doubting, how oft objected Chriſt that to his Diſciples? yet commended their faith, beleeving but *radicaliter*. If, of ſlowneſſe to beleeve, ſo objected he that to them.

What ſinne ever was (except the ſinne againſt the holy Ghoſt) but there was a ſacrifice for it? for originall ſinne; for a ſinne of errour or infirmitie; and for a ſinne of ignorance. 2.

What ſinne is there but Chriſt prayed for it? for ſinnes of ignorance, *Lord forgive them; for they know not what they doe*, Luk. 23.34. Againſt defection, *I have prayed for thee Peter, that thy faith ſhould not faile*, Luke 22.32. 3.

What Euchariſticall Sacrifice but had ſome imperfection with it? the Oyle which ſerved in the Candleſticke, *Exod.* 27.2. was *Myrrha libera, Oleum contuſum*, beaten in a Morter; it had no dregges in it; but after they tooke the ſelfe-ſame Olives and put them in a Preſſe and preſſed out more oyle; this Oyle was not ſo pure as the firſt, but mixed with ſome dregges; this Oyle was uſed in Euchariſticall ſacrifices: which was to teach us, that Chriſt accepts of our offerings, although there bee much infirmitie mixed with them. No expiatory Sacrifice might have leaven joyned with it, but Euchariſticall Sacrifices might have leaven joyned with them: this was for conſolation of the Saints, and to teach them that God accepts of their Sacrifices, although much infirmitie and doubting bee joyned with them. 4.

But why leaves the Lord ſuch ſinnes in his Saints, ſo long as they are in this life? *Obiect.*

That his grace may bee perfited through our weakneſſe: It was the Second Temple that Ieſus Chriſt came to reſtore, though many wants were in it: the *Anſw.*

first Tables which God writ upon, were broken; the second Tables were those which were reserved in the Arke.

Secondly, God leaves sinnes in the Saints to humble them, and to keepe them from presumption; as the dregges are kept with the Wine, that it should not corrupt.

Canon. The Saints are judged, *in foro novæ obedientiæ, non stricti juris.*

Illust. *In foro novæ obedientiæ.* 1. Hee accepts the will for the deed. 2. Hee accepts the person first, and then his Sacrifice, for he looked first upon *Abel*, and then upon his Sacrifice. 3. *In foro novæ obedientiæ*, hee accepts the end, although the meanes oftentimes be defective; remember the patience of *Iob.* 4. *In foro novæ obedientiæ*, Christ is both the Advocate and the Iudge.

2. *In foro novæ obedientiæ*, God absolving a sinner, sayes, *Seest thou not the righteousnesse of my servant Iob? Iob* 1.8. *David was a man according to the heart of God*, 2 *Sam.* 15. 4. *but in the matter of Vriah: Zachary and Elizabeth walked uprightly before the Lord, Luke* 1.6.

They are not censured *in foro stricti juris*, where first the worke is tryed, and then the person, where a man must answer *ad ultimum quadrantem, to the uttermost farthing, Mat.* 18.34. where God sits as a severe Iudge, where Christ is not as mediator; where they must answer for every Idle word: which *David* desires to bee free of, when he sayes, *Enter not into iudgement with thy servant, O Lord, Psal.* 143.2.

Canon. To the Saints, *Omnia sunt Evangelica, All are glad tidings.*

Illustr. *Doe this: and thou shalt live, Rom.* 10.5. this is Legall. The Priviledge of the Saints is this; doe this, either by thy selfe or by other, to wit, Christ; but to the wicked it is Legall, doe this by thy selfe.

CHAP.

CHAP. V.

The comfort that a Christian hath, who is stained with some great sinne.

THe foyled Christian is he who hath fallen into some great sinne. *Canon.*

The consolation to him is, that he hath not fallen quite away. In the incestuous *Corinthian*, there was flesh and spirit, even when he was given ouer to Satan and excommunicate. *Eutychus*, *Act.* 20. 10. when he fell dead from an upper loft, all who beheld him thought he was dead: *Paul* imbraces him in his armes, and sayes, *He is not dead*, his life is yet in him; The Saints of GOD will get great falls, and in the judgements of men seeme to be dead; yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them. *Comfort.* *Nota.*

Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the sinnes of ignorance and infirmitie in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the saving graces of the Elect. Fourthly, some neither of the Spirit, nor with the Spirit; as the sinnes of malice, and reigning sinnes in the wicked. The foyled Christian comes never to this degree.

The Church of *Rome* are miserable comforters to sinners, sundry wayes. *Canon.*

First they hold, that they have the same power which Christ hath to remit sinne; because they make the body of Christ (as they speake) in the Sacrament: wee and they differ in this poynt. *Illust.*

To conceive this the better, wee must consider, in the forgiveneſſe of sinnes, that there is a threefold power,

1. the first is *authoritatis*, the second is *potestatis*, the third is *ministerij*. *Authoritatis* is that, which one hath principally of himselfe, and not of another, so God only pardons sinnes: the second *Potestatis*, or *excellentiæ*, which one exercises, delegate from another, but by way of excellencie; and so Christ as Mediator, pardons sinne: thirdly, *Ministerij*, when onely by intimation in the name and authoritie of the soveraigne Lord hee proclaimes it: and so Ministers pardon sinnes; God pardons ἐξουσιαστικῶς, the Minister onely but ἀπαγγελτικῶς.

2. There is *totum potestativum*, and *totum contractum*; *totum potestativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magistrate: *totum potestativum*, is the power of seeing in the soule; *totum contractum*, is the power of seeing in the eye: Christ hath the whole power; but his Ministers have it not as *totum contractum*, as inferiour Magistrates have power; but onely as Heralds or Pursevants, who make intimation of the Magistrates decrees; but have no power at all in their owne persons, but cloathed with the authoritie of the Superiour.

Secondly, in the manner of the confession, they are miserable comforters.

Wee hold that confession is necessary: for, as under the Law, hee who held any uncleane thing in his hand, although he washed himselfe never so often, he was still uncleane; so hee who repents of his sinnes, and keepes one still, is still uncleane.

2. Secondly, wee hold, that for greater sinnes, greater confession is requisite. *Peter* thrice denyed Christ; hee got three admonitions by the Cocke: Christ asked him three times, *Lovest thou me Peter? &c. John* 21. 7. So hee must confesse three times, because his sin was so great.

Navar. Instr. ad Conf. They hold, that in confession there must be all these circum-

circumstances; who sinned, when he sinned, how hee sinned, how often hee sinned; and they will have the whole sinne *circumstantionatum* to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is injurious to the estate of the Common-wealth: but to thinke to merit by it, is injurious to the merits of Christ.

Thirdly, in the sin confessed, they are miserable Comforters, in which we and they differ. III.

They hold, that sinne is *venialeex causa, veniale ex forma, & venialeex eventis*; they set up *a false Glasse which ἑτερόσχημον.
represents not the shape of the sinne to the people.

Ex causa, that which comes of ignorance; as first, *ex metu, of feare*: secondly, *ex non advertentia, by not taking heed*; thirdly, *ex defectu judicij, by defect of understanding*: these they hold to be sinnes pardonable *ex causa*; but before God they extenuate sin onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; & there was a Sacrifice under the Law for the sins of ignorance, *Heb.9.7.* I.

Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; when as the Apostle sayes, that *The wages of sinne is death, Rom.6.23.* but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibility of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentiæ, sed non personæ: The guilt of lust, but not of the person*: Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath not the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But wee deny that there are sinnes so small, which have neither II. 1. 2.

1. neither the potentiall nor the actuall guilt. The sinnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed, *Num.*21.6. The sinnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it have a sting in it selfe; as the Viper upon *Pauls* hand, *Act.*28.5. The sins of those who commit the sinne against the Holy Ghost, are like the Serpent which cannot bee charmed at all, *Psal.*58.4. But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we deny.

2.

3.

III. *Veniale ex eventu*, through the mercy of God, wee grant that sinne is pardonable; but not through the smallnesse of the sinne it selfe.

IIII. Fourthly, in the medicine they are miserable comforters: 1. They propound onely the outside of Christs suffering to sinners; as his whipping, scourging, and the paines of the body: but they never set before them the inward part of his suffering, the torments which he suffered in his soule.

1.

2. Secondly, they mixe the merites of the Saints, with the merits of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gave them wine to comfort them, alledging that place of the *Proverbs* 31.6. *Give wine to him who is of a sad hart:* but afterward they found out this; to mingle Myrrhe, and to give it them in their drinke, for to make their heads giddy, that they might feele no paine; but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God presented to the sad-hearted, and miserable sinners, in their death, only the blood of Christ; but the Church of *Rome*, as miserable comforters, began to mixe sinne (like *bitter Myrrhe*) as mens merits, and the milke of the Virgin *Mary*, and such like trash, with the body of our

This is *Poculum tremoris*, Psal.60.

our Lord: but as the Lord refuſed that wine mixed with Myrrhe; ſo ſhould all Chriſtians in their death, refuſe this mixed drinke, which will intoxicate their braines; and betake them onely to the blood of Chriſt. The *Amphibion* playes now in the water; and now upon the land; but when ſhee is once wounded, then ſhee is glad to retyre to the land. So Papiſts, although now they play like *Amphibia*, betwixt Chriſts merit, and mans merit; yet in their death they are glad onely to betake themſelves to the merit of Chriſt. *Bellarmine, Tutius eſt in ſola morte Chriſti acquieſcere: It is more ſure to reſt in the onely death of Chriſt.*

CHAP. VI.

Of the manner how the Prieſts under the Law bleſſed the people.

WHen they bleſſed the people, they lifted up their hands. *Canon.*

Lift up your hands in the Sanctuary, and bleſſe, Pſal. 134. *Confir.*

The Prieſt lifted up both their hands, when they were to bleſſe the people: becauſe they could not lay their hands upon all the people, they lifted them up. They uſed ordinarily, when they bleſſed, to lay on their hands; but becauſe they could not doe this to all, they lifted them up onely. 1. *Illuſt.*

Secondly, they lifted up their hands *ad ſcapulas, to their ſhoulders points*, when they bleſſed. 2.

Thirdly, they bleſſed in the holy tongue. 3.

Fourthly, with a high voyce. 4.

Fiftly, face to face. 5.

Sixtly,

6. Sixtly, in the name of * *Iehovah.* If they had met a man out of the Temple, they would have ſaid, *We bleſſe thee in the name of Adonai*; but not of *Iehova.*

* *baſhem hamporeſh.*

7. Laſtly, they thrice repeated this, *Num. 6. Iehova bleſſe thee, &c.* to ſignifie that they bleſſed in the name of the Trinity, Father, Sonne and holy Ghoſt. So *Iohn, Revel.* 1.4.5. wiſheth *peace from him which was, is, and is to come;* (that is) God the Father, and from the ſeven Spirits which are before the Throne, (that is) the Holy Spirit, and from Ieſus Chriſt.

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Cataſtrophe.

Iolammed lilmod. עלמד

I Conclude this Booke, with that phraſe of the Talmud, לומד עם ללמד *Diſcendum, propter docendum; diſcendum nobis eſt eo fine, ut aliquando alios doceamus: We muſt learne for to teach:* (that is) *we muſt learne that ſometimes we may teach others.*

FINIS.